

CERTAINE
SERMONS,
PREACHED BY THAT
Reuerend and Judicious Divine
Master Thomas NEWHOVSE,
late Preacher of Gods word in
the Cittie of Norwich.

AND NOW SET FOORTH
for the vse and benefit of Gods peo-
ple, by ROBERT GATLAW
Master of Arts, and Minister
in the same Cittie.

ECCLESIAST. 12. 1.
The words of the wise are as goads and nailis
fastned by the Masters of the assemblies,
which are given from one Shepherd.



AT LONDON
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and William Collyer, 1614.



TO THE RIGHT
WORSHIPEVLE MAST
ster GEORG E COCK, Maior
of that famous and well-governed
Citi of *Narwiche*, together with the
Worshipfull Companie of Sherifes and
Aldermen his fellow brethren in the
lame Citi: R. G. worshipfull
true prof. citie,

Right Worshippfull, that
speech of the Poet, viz.
scribimus indocti
doctique, &c. was
never so true as now
in this our scribbling age, wherein so
many are possessed with a brainsick
humor of being scene in print. It touch
eth not any of those (the searcher of all
hearts knoweth) whose writings are
of good worth, and usefull to helpe
forward the spirituall building; yea,
rather I much blesse that God the fa
ther of lights, whose spirit hath of late
so clearely shined in the workes of di
uers, for hereby the trueth which be
-

James 2.17.

The Epistle Dedicatore.

fore (as an unknowne treasure) lay
hid is notably discouered, error con-
fused, vertue much furibred in the
hearts and liues of men. But of such
only I speake, who being bigge with
conceit of their owne conceits, must
needs vent and set them a broach,
thooughe never so froathie, and in truth
being ballanced in the scoale of a iu-
dicious Reader, sound altogether ligh-
ter then vanitie it selfe. Their works
I may fitly resemble to the Spiders
web, for though they seeme to be spun
with some curiositie, yet in truth they
be denoide of all substance and solidi-
tie: or to the airie Meteors, for as
they very suddenly vanish out of
sight, so these (being as it were of an
airie nature) doe euern in the reading,
quasi abire in fumum. Alas, little
is the gaine a man gets by them: with
such superficiall and slightie stuffe our
age so abounds, that many complaine
of a facietie, yea of a surfit, and there-
fore for my part I wish that men were
more modest this way, and would
keepe in their pennes from blotting so
much

The Epistle Dedicatore.

much paper in vaine ; most excellent is the rule of Euripides for this purpose, VIZ. *εἴτε τὸν οὐρανὸν εἰπεῖς· εἴτε* i.e. either speake that which is better then silence, or else keepe silent still.

The workes which here I am bold, right Worshippfull, to publish to the worlds view, are not (as in reading you shall see) any vaine or idle discourses sauouring of an empty braine, but most heauenly and divine truths, breathed forth by the breath of an holy and sanctified heart : they bee a few of those sweete blasts, that were sounded forth in your bearing, by that siluer-sounding trumpit : I meane the learned lectures of that famous and most iudicious divine Master Thomas Newhouse, late Preacher of Gods word among you : who (as you know) like a faithfull servant of Christ, thought not his life too precious to lay downe in his Masters seruice, but willingly as it were sacrificed himselfe to God in his ministerie, and as the candle, spens himselfe to give you lights.

The Epistle Dedicatore.

When I seriouslie consider how compleate this holy man of God was, how fited and furnished with diuine gifts for his heauenty function, I can not (and I thinke no more can you) but much bewaile your grievous losse; cap a man lament the losse of his box full of precious and costly jewelz, or a Marchant the wracke of his shipp fraught with earthen treasure, then surely may we much more, the losse of this box, the wracke of this shipp, so fited and fraught with such spirituall and diuine riches? What a masse of knowledge God stored vp in this his earthen vessell, your thursday Lecture in part bewrayed, wherein he did v. sually vent so much diuinitie, as that his learned brethren seldom went away (by their owne confession) without insight into some speciall things they never knew before: and for his excellent skill in Case-divinitie, whereby he was able to settle the wa- uering and doubting Conscience, I may truly say of him as Isaiah doth of himselfe, * The Lord gaue him the

The Epistle Dedicatore.

the tongue of the learned to speake a word in season to him that was weary.

Againe for that singular gift God gave him in unsoulding and explaining most mysticall and insoulded truthes, in unloosing most intricate and knottie doubtes (whereof there bee many twixt vs and that Romish Church, as also for his marueilous dexteritie in selecting, contriuning, but especially in acute and solid induging, who euer almost did heare him, but will acknowledge his excellencie in all these things with admiration?

And yet moreouer what a great measure of sanctifying grace, it pleased the divine spirit (which bloues where it listeth) to beautifie this his instrument with, what rare and excellent vertues did appeare and shone forth in the course of his life, it is not (I appeale to them : that knew him) an easie thing for me to declare ; I have much mused to see how assiduous he was in his painefull calling, how carefull alwaies to put men forward in the

The Epistle Dedicatore.

way of life, how careles of the world, not seeking the gaine therof conete-
ouslie, nor the glorie therof ambiti-
ouslie, a vertue in these our times not
commonly scene in so great measure,
in men of so great gifts and learning.
I neede not speake of his meeke, lowly,
courteous and affable carriage euen
towres as his inferiours; how wise and
gracious he was in his behavour, how
graue, sober, amiable and louely in all
his demeanour, all such can say that
knew him, and I am sure that none of
you that knew and entirely loued him
can easily forget, nor yet remember,
without same sigh or signe of sorrow
for the losse of so sweet and ingenuous
a friend. Thus out of the abundance
of my harty affection towards this
man of God, I thought it meete accord-
ing to that certain knowledge which
I, and many of you your selues had of
him, to record these things which
tract of time wold haue worne out
and buryed up in the grane of obliu-
on, & I hope no man is so envious as to
grudge the dead shuld haue their due.

Bethim-

The Epistle Dedicatory.

Bethinking my selfe (Right worshipfull) what course might bee taken to recover the publique damage which the Church hath sustaine in the death of this worthy man, I finde no way better then the publishing of such manuscripts as bee left behind him, among which I commend these few (as first fruits) to your Worships patronage. The reasons of my so doing be these, I know that his ministry (as it was meet it should) was among many of you much set by, you received him as an Angel of God, esteemed and bearded him as an Interpreter one of a thousand, you loued and reuerenced him in his life, and in his death lamented much (as cause you had) your publique losse, yea and still I see how fresh his blessed name remaines among you, pleasant as an ointment poured out, sweet as a bundle of myrrhe which sendeth forth most fragrant smels; upon these, and such like grounds I am led to thinke, that these his endevors cannot misse of your courteous acceptance and

The Epistle Dedicatore.

and tuition, and therefore if I so farre
presume as to shroud these orphan
writings under your protecting wing,
I hope you will easily give leane to this
my bold enterprise; wherein I haue
but signified my dutie to your selues,
and my loue unsained to him that is
gone.

In these two treatises which in spe-
ciall wise I present unto your view,
you shall finde (Right Worshipsfull)
these two pointes very soundly and
plainely handled; the first is the most
wise, and eternall decree of God, the
second is the freed, and also the un-
changeable estate of Gods childe, both
of them matters of great waight and
moment, needfull to bee knowne in
some sort of all, and no way unworthy
to be read and understood of the most
worshie. I wish I might haue spoken
somewhat of each of them: but least
I should exceede the bounds of an E-
pistle, I will (your patience permitting)
only spend a few lines in setting
downe how lawfull and meet a shing
it is to preach & publish the doctrine
of

The Epistle Dedicatore.

of predestination.

As it was horribile presumption in the Betulshemites to peere into Gods Arke, 1. Sam. 6. 19. So it hath been, and still is esteemed by many: for a man to dine though never so little into the doctrine of Gods decree, some holding it should not bee meddled with at all: others that it may be sparingly handled, but onely in schooles before be learned: but by their leanes they are much deceived; for though we may not curiously search into such things as be hidden and wrapt up in the secret counsell of God, yet are we not forbidden to seeke the knowledge of those things which bee revealed. The Lord saith, Denter. 29. Secret things belong unto God, let us have nothing to doe therewith: but further he saith, revealed things belong to us and to our children; surely those may we safely meddle with, and endeavour to know; may we are bound both to know and publish, so be it we keepe within the limits of wisedome and soberitie: for if God who is wise-

dome

The Epistle Dedicatore.

dome it selfe, thinkes it a meete thing
to open this doctrine to his Church,
(as bee doth in the writings of the
Prophets and Apostles) how can we
conceale it without guilt of sacrilegi-
ous follie? Shall wee bee so bold as to
seale up that which God hath opened?
God forbid. But how iniurious they
bee to the Church of God, who would
banish this doctrine smothered from
the people, and causeth only in
schooles of learning, will easily ap-
peare, if we doe but consider the great
good it brings to the people of God,
being perspicuously and plainly
taught. Our Saviour Christ saith,
Luke 10. Reioyce in this, that your
names are written in heauen: which
place importes, that the enrolling our
names in the booke of life: i. elec-
tion, is a matter of great ioy. And in
the 6. of Joh. 3. All those saith Christ,
that the father hath given me; i. in
election, shal come unto me, and those
that come to me I cast not away; i. they
shal not perish. So that a beleevener may
hence assure himselfe, that being elec-
ted

The Epistle Dedicatore.

Bed bee cannot perish. Were it not
much then (by concealing this do-
ctrine of predestination) to deprive
Gods people of this joy, of this comfor-
table assurance ?

Again, in this doctrine of Gods
decree, soundly and plainly taught, a
belieuer shall finde that his appoint-
ment to salvation is not grounded
upon any thing in himselfe, neither
his will, nor faith, nor works, nor wor-
thinesse foreseen, but onely the good
will and pleasure of God. As Ephes.
1. 5. Who hath predestinated vs ac-
cording to the good pleasure of his
will, to the praise of the glory of his
grace ; now were it not sinfull to bide
from people this heavenly doctrine,
whereby they are taught to ascribe all
the glory of their salvation to the free
favour and loue of God in their elec-
tion ? Yes surely. Yes moreover in
our predestination to eternall life, we
plainly see as in a glasse an Ocean sea
of Gods loue and favour towards vs,
in that God passing by so many thou-
sands as vessels of wrath set apart to
perpetuall

The Epistle Dedicatore.

perpetuall shame, would select and appoint vs to the obtaining of eternal life by Iesus Christ. Now how can it be (love being the loadstone of love) but that the lively sense, and feeling of this love of God in our election, shoud enkindle in vs a love to him that bath so entirely loved, vs and therefore it cannot but be very iniurious to deprive people of the doctrine of election, which might bee as the blowes to blow up in them this little spark of heavenly love to God.

Obiection.

But peraduentary some man may say, though the point of election may in some sort be taught, yet reprobation (which is the passing by of many thousands and the appointing them to eternall wrath) being a matter full of horror (as indeed it is) were better concealed.

Answer.

No, for God shinkes good to publish it in the scriptures, shall wee shut up where God will open? Again, what is the point of reprobation but an illustration of the greatness of the grace of election, as contraries (wee know)

The Epistle Dedicatore.

know) laid one by an other are more perspicuous: and how can we seeke the sweetnes of Gods loue in our owne election, till we see the terror of his hate in the refection of others? To this purpose August. tom. 4. li. 1. ad SImp. q. 2. saith, that God beweith by the punishment of the one what hee giueth to the other.

Yet but this is a matter full of terror. Hereto I answere as a learned divine of our times doth: so that their harts are too ilder, their eares too nice which cannot brooke this point. And if this were a good reason, it is a terrifying doctrine: Ergo, God may not be taught, then might we not preach of Gods iudgements, doomes day, the tormentis of hell; all which be matters full of terror. But to giue more full satisfaction in this point, the doctrine of reprobation is fearefull: to whom? either elect or reprobates, not to the elect, for God assureth them that they be not reieected: Ergo, to reprobates as Cain, Iudas, and the like. Now must we for their sakes abstaine from teaching

Obiection.
Polan. in epist.
libell. de Pro-
delt.

The Epistle Dedicatore.

Isaiah 8.14.

ching necessarie truthes ? Isaiah foretold long since that Christ him selfe should be as a staine for these to stumble at, and as a rocke of offence for them to fall upon, yet who will say that ; Ergo, Christ should not bee preachea ? nay Christ must be taught though all the world should be offended therat.

Yet moreover there be some (who being giuen to picke quarrels) stick not to auouch that we in our doctrine of reprobation, (wherein wee teach that God hath ordained some men to be damned) charge God with a mercilesse disposition, which God forbid we should once imagine to be in him, who is indeede eu'en mercy it selfe ; wherefore I pray you give leue in a word or two to wipe away this flamber.

First it must bee remembred that we teach not that God doth simplelie ordaine any man to hell fire, but thus we teach, that God hath decreed and purposed to gloriifie his name in the due and deserved damnation of some, for

The Epistle Dedicatory.

for in mans Reprobation, God hath
two actions: First, he decrees to passe
by some without shewing his eternall
mercie unto them, and onely to de-
clare his iustice vpon them; which
thing hee may well doe without con-
trole, for he is tyed to none, then fur-
ther he decrees to inflict vpon some
(when by themselves they be fallen
into sinne) their iust and deserved
damnation. So that God decrees a
man to hell, not simply and absolutely
without all respect to sinne, but with
a reference thereto. This point I take
is, being well weighed, Gods iustice in
reprobation is much cleared, and our
doctrine freed from casting the gnyle
of cruelty vpon the most high.

Secondly, I wish it might bee well
considered how that in some cases a-
mong our selves we give liberty one to
another to doe this or that as we will,
and we think the action so done, both
iust and lawfull; then ought we not
much more to give to the most wise
and righteous God, a liberty in his
actions to do even as he will without

The Epistle Dedicatore.

all impute of cruelty or iniustice what
soever?

Lastly, we doe but require that in
this case of reprobation, so much so-
ueraignty may be given to God over
men (which is most equall) as a silly
and mortali man assumes to himselfe
over the creatures: we allow to a man
so much power and libertie, as to kill
a flie, or a worme at his will, to slay a
sheepe or an Oxe for his lawfull use
and pleasure, and all this without the
least imelure of cruelty, why then
should wee thinke much, to grant to
God (the absolute Lord of the spirits
of all flesh, and soueraigne King of
the whole world) a liberty to appoint
some men to bee passed by, and so to
runne on to deserved death, upon his
meere will and pleasure?

Thus hauing ouermuch presumed
on your patience, least I should seeme
iniarious in detaining you too long in
this my rude and wearisome discourse
I here surcease, desiring that what I
haue bere with a single heart offered
unto your worship, may finde your
most

The Epistle Dedicatore.

most kinde and courteous acceptance.
The God of all mercy and goodnes
who hath enriched your Citie with
manifold blessings, and made it very
famous for his Gospell and good go-
vernment, perpetuate these his vnde-
serued fauours among you, with the
further inlargement of your prosperi-
tie, and grant that as bee hath made
you his vice-gerents, and hath put his
sword into your hands, so bee would
please to double his spirit of wisedome,
and courage upon you all, that when
you haue faithfully finished your work
for God, in a Zealous executing of
iudgement and iustice here on earth,
you may be rewarded with the life
of glorie in the Citie of the most
high. From Norwich,
Novemb. 7. 1613.

Your Worships euer to com-
mand in the Lord,

Robert Gallard.

The Periodic Table

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint, illegible markings that could be bleed-through from the reverse side. A vertical line runs down the left edge, and there are faint horizontal lines across the page, possibly from a previous page's text.

1960-1961



TO THE GOD- LY READER, EN-

crease of sauing know-
ledge in heauenly
things.



Christian Reader, saclentious is this our age, as
that nothing almost can
passe without a rip. This
I haue considered, and
yet am thus bold (thou
feellst) to aduadure my selfe, as now I doe.
I take it to be a want of Christian courage
to refuse to attempt matters of publike
good upon a mere feare of being misjudg-
ed: for what thing so wilchly done by some
will take? Is it not the follie of men to mea-
sure things done by a false and prophaned
herward? what through ignorance, cu-
ritie, enimie, and finister affection; the com-
mon misleading guides of mans judgement,
it comes to passe that few things well done
are well judged, good oftentimes goeth un-
der the name of evill, and folly gets away
widdomes praise. Wherefore letting as
ought the vaine censourious humour of
these our times, I haue yeelded at length to
the earnest entreaty, and importunate suite
of some godly wise friends, for the setting
out of these few Sermons, breaking through

The Epistle to the Reader.

such discouragement as were past in my way, hoping to bee iustified in what I haue done at least by wisedomes children.

The maine motiue that drew mee on to this busynesse, was not (God is my record) any outward by respect to my priuate selfe, but partly a desire to continue the memory of a blessed man, but most of all the hope of winning some glory to God in his churches good, wherein I professe my selfe to reioyce, as in a thing most deere and precious vnto me, and therefore if I see that in thus doing I any whit aduance it, I haue this my desire, and also encouragement to future imployments in this kinde, and in the meane while shall blesse my God, that hath vouchsafed to put my weake hand to these beginnings.

Now for the matter set forth in this little volume, it needs not my word of commendacion, reade and thou shalt perceiue it spekking sufficiently for it self. The points of doctrine which heere thou shalt meete with, are very needfull for thee both to know and practise, I wish thee a gaine in each respect, so shalt thou bee an happy man.

Some things there bee (I acknowledge) especially in the Sermon of Predestination (as Peter saith of a few things in Pauls Epistles) hard to be vnderstood; whereat when thou readest take heed thou doest not stumble and fall: take not occasion to fall out with the doctrine of Gods decree, if many haue done, and split the shipp of these poore soules vpon that rocke which shuns others.

If ought then thou meetest with of me higher

The Epistle to the Reader.

higher straine then thy shallow reach can attaine vnto, wrangle not, strike not the author, for he intended thy good, blame not the matter, for that is Gods, nor manner of conuincience, for that is most perspicuous for so deepe a mysterie: but if thou canst not wade on with the Authour, stand still and admire Gods wisedome as Paul doth, saying, *O depl! or smite thy selfe, and blame that blind head of thine as being vnfit to meddle with such high and heauenly stufte, and to conceiue such divine truthes as thou art bound to know.*

Now furthermore, whereas (good Reader) that arch enemy of Gods truth, Satan, hath offered much wrong to this doctrine of Gods decree, in those manifold cauils which he hath hatched and broached from time to time by men of sinne. Vouchsafe I pray you the patient perusing of these few lines ensuing; wherein I haue a little endeavoured to answere the absurd sophistical obiections which oft times wee haue breathed forth by black mouthed Atheists, for even such kinde effoules (I hold) should sometimes be answere, lest other happily should bee entangled and perish in their follie.

First, for that most vusual & common forme of reasoning, sc. If I bee predestinate to saluation, I am sure to be saued let me do what I will; if I bee appointed to damnation, I am sure to bee damned though I live never so godly; for Gods decree changeth not, and therefore I will live as I list.

Answ. Howbeit most desperate and profane wretches (for such they bee for the most part) doe take occasion from Gods

ROM.11.33.

PROV.16.5.

decree to reason in this sort, yet wee must know that the occasion is taken before it be giuen, for the doctrine of the vnchangeable decree of God affords no such conclusion as heere is inferred. I am appointed to life or death vnchangeably, this is Gods truth: therefore it matters not how I live. This is the diuels conclusion, not inferred by force of good reason, (for in a Syllogisticall forme of reasoning I am sure no such conclusion can be drawne) but framed and forged by the diuels art, and entertained for the most part in the braines of most absolute and diuellish men. But see we the absurditie of this consequence, I am necessarily ordained to life or death: therefore I may live as I list. This is a reasoning from the putting too of the supreme cause to a removing of the instrumental, which are not opposite but subordinate one to another, as Logicians doe speake.

Againe, this kinde of reasoning, sc. I am appointed to eternall life, therefore I may live as I list, vsing no meanes to attaine it, is as if a man should reason thus, sc. God hath ordained me to live many yeeres, therefore what need I eate, or drinke, or sleepe, or vse any meanes, the reason is the same.

This one point must needs bee remembred, that in Gods decree, the end, and the meanes tending to that end must goe hand in hand, in so much as, looke what God hath appointed to come to passe by meanes, those meanes hee hath as necessarily ordained to be vsed, as the end to bee architected: yea, so inseparably are the meanes and the euent knitt together, as that if wee may suppose a deniall of the meanes, a deniall of

the

Mr. Jordans,
in chapter.

The Epistle to the Reader.

the event will necessarily be inferred there-upon.

As for example, Act. 27. the Apostle saith. ver. 24. that God had given him the lives of all those that were in y ship ; there was Gods decree : yet in the 31. ver. the Apostle saith, that vnalesse the ship-men did stay in the ship, they could not bee safe ; here is a deniall of the decreed meanes, inferring a deniall of the decreed event. So then, I am ordained to eternall life ; there is Gods decree : if I should not repent nor believe, (which is impossible, God having decreed them likewise) surely I should not be saved. The immutability therefore of Gods decree, doth no whit fauour the neglect of meanes tending to eternall life. Wherefore as Hezekiah after hee knew Gods decree for fiftene yeeses to bee added to his daies, neglected not all meanes of life (for if hee had, he should haue died) but applied phisike to his wound, ate, dranke, and vised other meanes of life ; so hee that is ordained to eternall life, if hee would obtaine, must vise the meanes, in repentance, faith, and obedience, or else hee cannot looke to bee saved.

Ques. Yes but now suppose a man bee appointed to damnation, may not that man so appointed resolute with himselfe to live as he list ?

Answe. Though this be granted to be a true position, sc. that a man appointed of God to wrath shall surely bee damned, yet no such conclusion as this will ensue, sc. that that man may resolute to live as he list. For first, there is no man living so acquainted with Gods decree (vnalesse hee hath sinned against

The Epistle to the Reader.

gainst the holy Ghost) as to know his own refection: for how be it I finding by a like sense a feeling of the spirit of sanctification, my selfe in the estate of saving grace, may hereupon assure my selfe that I am elected, yet I may not, finding my selfe *à contra*, to bee in the estate of vnc generacie, thereupon conclude that I am a reprobate; for even the elect are in the estate of sinne before they be called. Againe, the Lord doth not seale vp to men their reprobation, as hee doth their election. What mad and hideous follie the is this for a man to resolute to live as a reprobate, before hee knowes whether he be so or no? As if a man should condemn himselfe, & ran post hast to the place of execution, and put the rope about his owne necke, or vse all meanes to make away himselfe, before hee know whether the sentence of life or death bee past vpon in the judges breast. One dramme of good reason, much more of grace, would teach a man rather to argue thus: I know not whether the sentence of wrath be past in heauen against me or no; I will therefore resolute to employ my selfe in all well doing, repenting of sin, belieueng in Christ, and yeilding obedience to Gods commandements, which is the only way to eternall life: by this meanes I shall make mine owne election sure to my selfe, and so at length come to eternall happiness. Thus wee vse to reason in the like case. I know not whether it bee my lot to live till the next yeare or no, I will eate, drinke, sleepe, and vse other meanes appointed of God as the way to life, that so I may live if it be possible. Suppose we thus, that a ludge give out to a companie of malefactors

The Epistle to the Reader.

leactors before him in this sort. I have secretly with my selfe past a decree vpon you all, and that ynchangeably, wherein forwarde you're appointed to life, some to death; now they that bee men of life shall surely come to me, and kneele downe before me, and sue for pardon; the men of death shall not doe so; and this is the marke of difference: now looke to your selues. In this case shall not that man bewray his follie about all the rest; that shall resolue and exclude with himselfe neuer to come & kneele before the Judge, because the decree is ynchangeable past vpon him, either for life or death, which he knoweth not & should bee nor rather in all reason resone to the Judge, and kneele before him, and sue for pardon, that so he might affre his selfe that he is a man of life? Yes surely, even thus it falleth in the case in hand; for God in his most secret counsell hath made a decree concerning all men; wherein some are appointed to life, some to death ynchangeably: God hath further said in his word, that the men ordained to life shall come to him, and belieue which is the marke of their election, but the men of death shall not doe so: are not they then most stelte and senselesse fooles that shall vpon hearesay of an innumerable decree past, whether for, or against them they know not, resolute with themselves, neuer to turne to God, and belieue, whereby as by most certaine signes they might proue to themselves their owne election? Nay is not this a wifull secluding of a mans selfe from the favour of God, and a voluntarie branding of a mans selfe with the blacke marke of a reprobate before it be

The Epistle to the Reader.

1. Sam. 1.35.

be knowne whether God hath done so or no? Yes surely, for as the sonnes of Eli did bewray their owne reiection by their obfinate rebellion, for the text saith they did not hearken to the voyce of God, because the Lord would slay them (where their obfinate course in sin is made a secret marke of their reprobation) even so that man that resolves with himselfe to neglect God, and to runne on in sinne, vpon this that God hath writ his destinie in heauen, doth as much as possibly he can stale vp to himselfe his owne reprobation; and if he thus both live and dye, must needs be damned.

Obieſt. What then? If I going on in sin bee damned, is not herein the vniſtakable will and pleasure of God, which needs must stand, brought to passe?

Anſw. Yea it is, and that most iustly, only through thine owne default, for thy sinne bringeth by damnation as the due deserved wages thereof: so iust is God as that he will inflict damnation vpon none that be innocent and free from sinne; God never did, neither will damne any man but for sinne. And therefore, lay abone hand vpon thy mouth, and blame thy ſelfe for thine owne ruine; thy deſtuction is of thy ſelfe O Iſrael, Hos. 1.3.

Obieſt. Yea, but had not God ordained me before to this end, I ſhould never by ſinning brought damnation on my ſelfe.

Anſw. Thou moſt ſaucie and malipient man, how dareſt thou take the dirt and mire of thine owne ſinne, and cast it thus vpon the face of the moſt holy God? Thou ſinnest, and by thy ſinne bringest vpon thy ſelfe moſt iuft damnation, and muſt God be bla-

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Hofea. 1.3.

The Epistle to the Reader.

med for appointing thee to that thy deserued end & must this thy base and misbegotten offspring of sin bee fathered vpon Gods most righteous decrees?

The conclusion then is this: A reprobate sinneth, for his sin hee perisheth, according to the necessarie and vnchangeable decree of God; yet man sinnerth of himself willingly, and is therefore condemned of God most iustly, and Gods most wise and iust decree no wit to be blamed.

I doubt not (good Reader) but that the reason of man is able to obiect yet much more, (for I see how our proud and thwatzing nature is impatiens of satisfaction in this point) but know, that as more might be obiectet, so more might bee answered, and withal remember that mans reason (through the fall) is a corrupt thing, and he repon will grow sometimes very wilde and wanton, and therefore she should now and then receive a checke for passing so beyond her bounds. I wish thee therefore when thou arguest in these and such like diuine points, to cast as it were a bridle vpon thy reason, and keepe her in from passing the lits and limits of sobrietie.

And because I finde by experience how restlesse and lasciuious a thing mans reason is, especially in this point of Gods decree, as also how armed and furnished with the diuelish art of wrangling, I thinke neare rather here to stint my speech, then to admit of any further discourse. As for such as will not admit of that reasonable satisfaction, which I hope I haue giuen, but will aduenture through the pride of their wits to chop Logick with their Maker, and to call him to his

* God is a-
swi^rg.

his reasons, who is bound to render his rea-
sons to none,* I pray God to make them
more sober-minded, and doe with them to
consider with all humilitie that saying of the
Apostle, Rom. 9.19. O man who art thou that
disputest with God? shall the thing formed say to
him that formed it, why hast thou made me thus?
bath not the potter power over the clay of the
same lumpe to make one vessel unto honour, and
another unto dishonour? This place well pon-
dered in the spirit of humilitie, would suffi-
ciently serue to stop our mouthes that wee
should not haue one word to speake, and to
set our haughtie reason at a *non plus*, so as it
should not haue a thought to thinke against
that disposall which God hath made of the
sortes of men in his decree, seeing hee is an
absolute and a soueraigne Lord of the spirits
of all flesh, and therfore may dealing with men
according to his will, imparting or withhold-
ing his mercie even as he pleaseth, and that
without check or controle from any: for alas,
what are wee but the creatures of God,
the meere workmanship of his hands? farre
more in his power then the clay in the pot-
ters, for the clay is Gods creature, not the
potters, and will haue a being in spight of
the potter: whereas wee are continually in
Gods power and at his meere curtesie for
our very being.

Thus gentle Reader, for the preuention
of scandal, I thought meere to endeavour
the remouall of such stumbling blockes, as
the doctrine of Gods decree, or this treatise
in particular through Satans malice, might
seeme to cast in thy way; If I haue given
thee satisfaction (which is hard to doe in
such knottie doubts) I haue my wish; if not,
yet

The Epistles to the Reader.

yet let our poore endeuour bee taken in good worth. I haue been (I acknowledge) ouer longsome and tedious, passing somewhat the limitts of an Epistle; but the weight of the matter, and difficultie of the argument, which can hardly bee handled both briefly and plainly, will be, I hope, my sufficient apologie with men of vnderstanding, and therefore I spare to crase pardon herein.

As for those other Sermons about the vnchangeable estate of Gods childe, Baptisme, and the feare of God, I aduiseth thee to cast thine eye most what on them, as being more easie to conceiue, & as I take it, more fit for thine vse, and most behooffull for thy learning: yet lest I should seeme too busie in giuing aduice, I leaue thee to thine owne discretion. Thou knowest how the Bee making her choice in a garden of flowers, there tarrieth longest where shee findeth most honny; so thou in reading this booke make thy choice, and there stay most where thou findest that which is most fit for thine vse.

I hus (curteous Reader) as one mindfull and desirous of thy good, I haue been bold, according to my poore skill, to counsele thee for the best: I intend, God knoweth, thy soules welfare in Christ Iesus, and would much reioyce in a blessed enlargement of his grace in thine heart: yea surely, if any thing in this booke shall further the same, thrice happie shall I iudge my selfe to be in having an hand to procure thee thereunto.

And now I leaue thee to the further viewing of what I haue here laid before thine eye, be not (I pray thee) left handed in receiuing

The Epistles to the Reader.

ceiuing what I giue thee with the righte. Per-
use what here thou findest to thy best ad-
uantage: If ought thou gaineſt, give God
the glorie, and me thy good word for my
good will.

Judg. 6.38.

That God that weſt the fleſce of Gedeon
with his owne dew, powre downe from hea-
uen the dew of his bleſſing vpon thy rea-
ding, and repleniſh thine heart with ſuch a
plentifull meaſure of his grace, that living
here in righteouſnes and true holines, may
hereafter have thy part in that glorie
and happiness, that ſhall be reuea-
led at the coming of our
Lord Iefus. *Narwhal,*
November 14.
1613.

Thine in

Christ Iefus

Robert Gallard.

I



A SERMON, WHEREIN IS OPE- NED THE MANNER OF Gods decree concerning Election and Repro- bation.

1. THESS. 5. 9.

*For God hath not appointed vs vnto wrath, but to the obtaining of salua-
tion by the meanes of our Lord Ie-
sus Christ.*

TN the three first verses of this Chapter the Apostle continueth in the argument of the last judgement, which hee had propounded in the latter end of the former: wherein he signifieth vnto the Theffalonians, that the time of the second comming of Christ should bee sudden and vnpowne vnto all, especially vnto the wicked, whom it shall ouertake vna-
wares and vnprouided. Which thing he declareth by the example of the theefe, who vpon the night, when men least thinke of it, breaketh vp

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another.

another mans houſe: and of the wo-
man with childe, whose trauell comes
vpon her vnxpected. In the 4. and 5.
verses hee comforteth them agaist
the terror of this ſudden comming of
the Lord, intimating vnto them that
there was no cauſe why they ſhould
greatly ſtand in feare of it, conſide-
ring they were not in darkneſſe and
ignorance, but enlightened with the
knowledge of the truthe, and there-
fore were not the children of the
darkneſſe and of the night, but of the
light and of the day: whereupon in
the 6. 7. and 8. verſes hee diſſuadeth
them from ſecuritie, and perſwadeth
them vnto vigilancie and ſobrietie;
And leſt the enemie by his ſubtiltie
ſhould at any time circumuent them,
hee willeth them alwaies to bee in a
readines, furnished, prepared and ap-
parelled with the ſpirituall armour of
Christian ſouldiers, viz, faith, loue,
and hope. This exhortation (that it
might take the better place) he enfor-
ceth it by a reaſon taken from the
end, whereunto the Theſſalonians in
the decree and counſell of God were
appointed, to wit, eternall happiness,
the which is propounded in a diſcreet
axiome on this manner: *God has by me*
appointed

appointed vs unto wrath, &c.

The words in the selues containe a description of the decree of Gods election. First from the Author, that is, God. Secondly from the obiect, that is, *Paul* and the elect Thessalonians. Thirdly from the nature, that is, an appointment or ordaining of them to the obtaining of salvation. Fourthly, from the principall meanes of execution, that is, the mediation of Iesus Christ. Lastly, it is amplified by the contrarie, that is, the decree of Reprobation, which is also described to be the appointment of some vnto wrath.

Touching the meaning of the words, they are very plaine, I shall not neede to spend much time in the vnfolding of them. For whereas the Apostle saith that God hath not appointed, the meaning is, God in his eternall and vnchangeable counsell and decree hath not appointed to manifest and declare his wrath (for so by a *metonymie* of the subiect (I take it) wee are to expound the words) in our iust and deserued condemnation, but to make knowne the riches of his mercies in our free and gracious saluation, and that by the meanes and

for the merit of Jesus Christ. This is the simple meaning of the words. Only one doubt may be here made, how the Apostle came to the knowledge of this decree, especially touching the Thessalonians: but the answer is ready; that hee speaketh of them according to the iudgement of charity, and not of certainty, the reason hereof is plaine, because diuers of the Thessalonians afterward fell wholly away from the faith and religion of Christ they did professe: so that in the end they ceased to be a Church.

Now then that we see in some part the order and meaning of the words, let vs in the next place come to the vise of doctrine and edification which they doe naturally affoord.

The first doctrine is generall out of the whole text, to wit, that there is a difference and disjunction of men in the decree and counsell of God, some elect, some reprobate, some appointed to salvation, some vnto wrath: this point is cleare and evident out of this text, though there were no other scripture to confirme the same; where the Apostle sorts all men into two orders or rankes, some whereof are appointed vnto wrath, out of which number

number hee exempts himselfe and the elect Thessalonians ; and some to the attaining of saluation, in which number hee rangeth himselfe with them. And lest any man should doubt of the signification of the word ~~is~~ and of the sense of it in this place, let him reade Iohn 15. 16, and Acts 13. 47. where the same word is vsed in the same signification. But for the fuller and more sufficient confirmation of this point, compare the 2. Tim. 2. 19. with Matth. 7. 23. where it is affirmed of some, *The Lord knowes who are his:* which is the seale of their Election, and of others our Saujour Christ shall pronounce at the day of iudgement, *I never knew you*, that is, acknowledged you for mine. Rom. 9. 22. there are vessels of mercie prepared vnto glorie, and vessels of wrath fitted to destruction. 2. Tim. 2. 20. there bee vessels of honour, and vessels of dis-honour. Examples also heereof are propounded in *Jacob* and *Esan*, Rom. 9. 13. *Jacob have I loued*, that is, purposed to loue with an eternall loue, but *Esan have I hated*, that is, purposed to hate with an eternall hatred.

But against this cleere and received exposition many exceptions are

made. First it is alleged that by *Jacob* and *Esau* wee are not to understand their particular persons, but their posteritic, *viz.* two nations which descended from them of the Israelites and Idumeans, for so the diuine oracle answereth *Rebecca*, Genesis 25. 32. *Two nations are in thy womb, and the elder shall serue the younger*: which thing was never accomplished in the daies of *Jacob* and *Esau*, but rather of the twaine *Jacob* was in feare and subiection to *Esau*, then contrariwise. But the text will not tolerate this exposition, for it is absurd to say that two nations were conceived at once, and did striue together in the wombe of *Rebecca*, vnlesse we consider them as they were comprehended vnder their heads, to wit, the persons of *Jacob* and *Esau*. And whereas it is replied that *Esau* in person was never servant vnto *Jacob*, the answere is easie, that *Jacobs* preeminence and priuiledges were not so much in temporall as in spirituall things, and therefore proportionally *Esau* was debased to the condition of a servant in respect of his younger brother, not so much in his outward estate, as in regard of the covenant made with his

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ancestors, from which hee was iustifie for his prophanenes and vnthankfulnes debarred. Againe, though it were granted that by *Jacob* and *Esa* two nations and not two persons were vnderstood, yet all comes to one head: for the receiuing of the nation of the Israelites into the couenant, and the excluding of the Edomites, both descending of *Jacob* and *Esa*, seeme as well to proue Gods eternall Election and Reprobation, as the receiuing and rejecting of particular men.

Secondly, others allege and say, that by loue and hatred we are not to vnderstand the eternal decree of God in Election and Reprobation, but temporall blessings, wherein *Jacob* was preferred before *Esa*, especially that to him and his posteritic was vouchsafed the right and possession of the land of Canaan, which was denied to his elder brother. *Answe*. If this were the meaning of the text, then the Apostle should bee accused of vnskilfulness, in alleaging these examples to proue the reiection of the Iewes from the Couenant, and indeed they should bee altogether impertinent: for though it were granted

ted there were a difference betweene man and man in respect of earthly blessings, yet hereof it followeth not that there should bee the same difference in things concerning the kingdome of heauen. Againe, the land of Canaan was not onely an earthly inheritance (we are not so carnally to conceiue of it) but a pledge and figure to our forefathers of a farre better inheritance in heauen: and therefore the excluding of *Esau* from the land of Canaan, was a signe that he was excluded from the covenant of grace and the right of eternall life.

Lastly, it is objected that to admit this exposition makes *Isaiah* and *Esau* damned persons, which is a hard censure. *Answ.* It is the safest to leave secret judgements touching particular persons vnto God: but whatsoeuer their state is before God, the Apostle hath fitly in their two persons both descending from *Abraham*, and both circumcised, set forth examples of such as for all their outward prerogatiues are indeed barred from the covenant of life everlasting before God. Againe, the opposition made by *Paul* requires that the contrarie to that which is spoken of *Isaac* and *Esau*.

Jacob.

Jacob, should bee affirmed of *Ismael* and *Esau*. Neither is there a word in Scriptures which argues in them any disposition of men ordained to eternall life : *Ismael* is noted with the brand of a mocker, and *Esau* of a profane person. And lest any man should think, that this doctrine is destitute of the testimony of the Church and of men, I referre them to *Augustine* in his booke *de civit. Dei*, lib. 15. cap. 1. and to his *Enchirid. ad Lauren.* cap. 100. and to *Thom. part. I. qu. 23. art. 1.* I may not waste the time in reciting the testimonies at large. And thus much of the generall doctrine, the vse followeth which is two-fold, partly in confutation of error, partly in instruction vnto godlinesse.

Touching confutation it serueth first of all to ouerthrow the error of some Diuines, that terme themselues *Lutherans*, and Imitators of *Castellio*, who hold and teach, and in their writings publish and maintaine that God for his part hath cast lots of no man, but hath willed and decreed to saue all and euery particular man without exception of any, so be it they wil believe. But this confused and vniver-sall decree falleth to the ground, if God

God hath sorted and distinguished men in his eternall counsell, as wee haue before demonstratively proued out of Scriptures. But that the truth in this point may bee more evident, and error more manifestly detected, against this indistinct and generall decree many reasons may bee alledged.

First, sauing grace is not given to all, as faith, hope, loue, repentance, perseuerance, which are the meanes of saluation, therefore all are not elected to eternall life: the ground of this reason is infallible, to wit, whosoever are ordained to the end are ordained to the meanes, which properly and directly serue to the accomplishing of the same end: so much the word predestination in Latin signifieth, *viz.* the appointing of such an end, which is not but by set and appointed meanes thereunto subordinate, as by certaine steps and degrees, atchieued. And *Paul*, Rom. 8.30. hath so linked and knit these things together, that it is impossible to seuer them, but it must needs be that whosoever are predestinate, they are also called, iustified, and shall be glorified. But it will be replied, that sufficiencie of sauing

uing grace is giuen to all, though it be not effectual in all, & that through the default of the receiuers. *Answe.* This distinctiō in the matter of grace is frimolous and absurd, whatsoeuer *Bellarmino* or any other can say to the contrary. The reason hereof is plaine: for y grace be sufficient vnto saluatiō fve things are required. First, the collating or donation of grace. Secondly, power and abilitie to receiue the grace giuen, which is done by another grace. Thirdly, the retaining or keeping of y grace received. Fourthly, the vsing of the grace received and kept. Fifthly, the perseuerance in it, or the constant keeping and vsing of the grace giuen and received, whereof if any bee wanting, it is not sufficient, if all be there it must needs be effectuall, vnalesse we will say, that he that continueth to the end in faith and obedience shall not bee saued, contrary to the expresse text of scripture. Againe, these are so coupled and combined together, that whosoever hath the first grace truly and indeed, hee must needs haue the second, to wit, perseuerance, otherwise hee hath not true fauing grace, but a shadow of it, the perseuerance being a part of the

the truth of grace, 1. Ioh. 3. 39, so as men liuing in the Church, are then knowne to be counterfeits and hypocrites when they doe not perseuere. And if perseuerance doth not alwaies accompanie true sauing grace, what will be the difference and preferment of the state of Redemption, before the state of Creation? *Adam* before the fall in his innocencie had indeede to can that he would, but hee had not to will that he could, but whosoeuer are in Christ, as all are that haue received sauing grace, they haue in some measure both *posse & velle*, so as it is impossible they should either totally fall, or finally perish. Mans saluation being put into his owne hands, was lost because hee was not confirmed with new grace in the act of temptation, but being now committed to the custodie of Christ it is safe & sure, he hauing ouercome Satan and al the powers of hell, by subtiltie and violence whereof it might haue bin endangered.

To make this plaine by a familiar comparison vsed by *Peter Marryd*. Suppose there were a great weight of timber or stone to be moued, if a man shall put to so much force as is sufficient,

* *Loc. cons.*
pag. 464.

cient, that is, so much as may preuaile against the greatnes of the mole, motion must necessarily follow: in like manner, God being to moue the storne and wicked hearts of men, if hee shall of his mercie infuse but so much grace as is sufficient, that is, so much as will counteruaile the hardnes and prauitie of them, it cannot be avoided but they must bee moued and mollified, and that not by any violent compulsion, but by a most effectuall perswasion.

As for the distinction of sufficiencie and efficacie, and the difference in naturall and voluntarie agents, it is to bee acknowledged, and hath his place in things wherein man by nature hath power and freedome of will to doe or not to doe: for example, to talke, to goe, to sit, or to vse any like position of the body, a man may haue the sufficiencie, that is, ~~the power~~, and yet not the efficacie, that is, ~~the power imp~~: and why? because hee will not, and hee hath power to stay the action of the naturall facultie; but in matters concerning the kingdom of God the case is farre otherwise: for whosoever hath sufficient grace, by it his will is so corrected and rectified, that he

* An example of the naturall agent. The Sunne hath sufficiencie to enlighten all men, but not efficacie in the blinde.

* Motive.

** Verum est nos
frustra velle nisi
Deus misere-
tur: at quis dix-
erit deum fru-
stra misereri, si
nos nolimus.*

he effectually willeth his owne salua-
tion. And for men to imagine that a
man doth repell true sufficient grace
though in never so small measure, it
is to make man "stronger then God.
Neither doth the place, Acts 7.51: any
whit at al patronage this error, where
Stephen upbraideth the sliffe-necked
Iewes with this, that they had al-
waies resisted the holy Ghost, for he
speaketh not of the inward powerfull
worke of the holy Ghost in the con-
science; but of his outward voyce in
the externall ministerie of the word.
Nor that other place, Matth. 23.37. *I
would, but ye would not:* for there our
Sauiour Christ speaketh not as he
was God equall with his Father, for
then who could haue resisted his wil?
but as man, or rather as minister of
Circumcision, as the Apostle termeth
him, Rom. 15.8. whose office was to
will and procure by all meanes the
saluation of men, that herein also he
might be an example to the Ministers
of the new Testament, who were to
succeed him, whose dutie and care is
also to will and to further the salua-
tion of all. But notwithstanding all
this, it is thought by some both Pa-
pists and Protestants Diuines, that sa-

uing

wing grace may bee giuen to the reprobate, and to credit and authorize this opinion, it is fathered vpon *Augustine*, and affirmed to be his iudgement; and to this end two places are alleaged, one out of the 8. chapter *de corrupt. & gratia*: the other out of the 13. chapter of the same booke.

Ans. Albeit as our late learned Reader answered vnto *Durem*: *Malo recum de possessione scripturarū, quam patrum contendere*: yet somewhat I haue thought good to say, both to deliuge *Augustine* from suspition of this error, and also for the fuller manifestation of the truth in this point. Concerning the first place: *Miran- dum, multumq. mirandum, &c.* in effect thus much. It is greatly to bee wondred at, that certaine sonnes of God, whom hee hath regenerated in Christ, and to whom hee hath giuen faith, hope, loue, &c. should notwithstanding fall away and in the end perish. *Ans.* This needs not to trouble any man, that wil but peruse the chapter following, wherein *Augustine* doth sufficiently expound his meaning. In the beginning of the chapter hee distinguishest of the sonnes of God: some are sonnes of God vnto God

God, or before God, that is, truly and indeed; and some are sonnes of God vnto men, or in mans iudgement, that is, counterfeit sonnes, which, as his faith afterward, whē they were sons, were no sonnes, that is, as himself expoundeth, euē then when they were *sub nomine & professione filiorum Dei*, were no sonnes of God indeed. And looke how they are called sonnes, so in the same sense they are said to bee regenerate, and to haue faith, hope and loue, *viz.* in the iudgement of men, and *quoad præsentem iustitiam*, as he also noteth. But *Bellarmino* finding no sure hold in this place, very cunningly passeth it ouer, lest by occasion of it a man being led to the 9. chapter should see *Augustins* meaning more fully, and so be able to answere them both, and therefore in his 3. Tome, 3. booke, *de Pœnit. cap. 1.4.* he alleageth the latter, wherein there seemeth to be more colour & probabilitie, then in the former. The effect of it is this: *Credendum, &c.* We are to beleue that certaine sonnes of perdition, which begin to liue in the faith which worketh by loue, shall notwithstanding before they goe out of this life wholly fall away and perish.

rib. *Answe.* The meaning of *Augustine* is this, that reprobates liuing in the Church may haue certaine beginnings and degrees vnto iustifying faith, as knowledge of the Gospell and assent thereunto, yea and a confused perswasion that many hereby are iustified and shall bee saued, and falsely also perswade themselues of their own saluation, whereupon they ioy and take pleasure in their knowledge and profession, and are zealous for the Lord of Hoasts as *Iehu* was, and doe reverence the Ministers as *Herod* did *John Baptist*, and dislike prophane persons, and such as are contemners of the word, and disordred in their liues, and yet for all that are not found at the heart, the word of God hauing no thorow rooting in them, but (like vnto the stony ground wherein the seede, for want of sufficient rooting, at the heate of the Sun is parched and withered away) in the time of temptation they wholly fall away. And that *Augustine* never meant that true liuing faith could euer faile, and therefore could never befall the reprobate, it is manifest out of his 106. Tract vpon *Job*: where, vpon the 17. chapt. vete 8. *Et cognos-*

uerunt vere & crediderunt, bee hath these words: *Crediderunt* (saith he) *subaudiendum veri, quomodo credendum est: id est, inconcusse, firme, subtiliter, fortiter, non iam in propria re- turi, & Christum relitturi.* Now then if by *Augustins* iudgement true faith wheresoever it bee, is perpetuall, then it followeth that it cannot bee communicated vnto the reprobate, for thc also it should remaine with them for euer, and aduance them to eternal life. But whatsoeuer *Augustins* iudgement was, he was but a man, no Prophet nor Apostle, and therefore not priuiledged from error, touching whom, though euer to be reverenced in the Church, we may say as himself said of *Cyprian*, when as the Donarists alleged his authoritie against him: Whatsoeuer (saith *Augustine*) *Cyprian* hath said agreeable to Scriptures, I receive it with his commendation, *Quicquid non congruit, cum sim pace, responso.* Let vs therefore come to the Scriptures, one sentence whereof ought to be of greater price and value with vs, and with greater reverence and admiration to be received of vs, then tenne thousand sentences of humane writings, out of which the evidence

evidence of this point may most certainly be concluded. *Acts 13.48. So many as were ordained to eternall life believeth.* Where the restraint is to be obserued, the Apostle doth not make faith common to all, but to the elect onely, excluding (as it is manifest to any indifferent reader) all others which were not ordained to life. And lest any man might doubt of the equality & reciprocation of the members, that is, faith and election, let him reade *Tit.1.1.* where the Apostle speaketh of a faith proper to the elect, which the article plainly declareth, puttethere for distinction sake ; noting that there is a faith indeed in reprobates, to wit, a temporarie, or histori-call faith, but not the faith of the elect; viz. saving and iustifying faith, the which whosoever hath, hath presently eternall life, *Ioh.3.36.* not on-ly in a blind and coniecturall hope, as the Papists say, but in a certaine and infallible perswasion grounded vpon the word and promise of God, and in such a hope as disappointeth not, neither maketh ashamed, neither shal only but in present possession, if wee regard the beginnings of it : for there are three degrees of eternall life ; the

first is in this life, in faith and regeneration; the second in the end of this life in the totall abolishment of sinnes, which is the accomplishment of mortification; the third is after this life, at the resurrection in the fulnes of glory, wherewith both soule and bo-die shall bee replenished for euer: wherfore the first degree of entrance into this life is made so soone as a man beginneth to beleue. Further, in the same chapter, vers. 18. hee that belieueth (saith our Sauiour Christ) is not condemned, neither euer shall be, as it appeareth, Ioh. 5. 24. but hath alreadie passed from death vnto life: and Rom. 8. 1. There is no condemnation to them that by faith are in-grafted into Christ: & lest any should doubt of their perseveraunce, hee addeth by way of description, that they are such as walke not according to the flesh, but according to the spi-rit.

* The sylo-gisme at large may thus be framed: If sanctification be a sure n ark of election, the faith is so, because sanctification is an inseparable fruit of faith: But sanctification is a sure marke of election: Therefore, &c.

Further, that true faith is an infal-lible note of election, it is manifest, 2. Tim. 2. 21. whosoever purgeth him-selfe from these hee shall be a vessell vnto honour. Whence I reason thus: " Sanctification is a sure marke of election; now sanctification is a fruit of faith,

faith, for that alone purifieth the hart, Acts 15. Ergo. And indeede Ioh. 14. 16. 17. our Sauiour Christ denieth that the world, that is, reprobates, can receive the spirit of regeneration, which is the comforter and leader into all truth: and *Paul*, 2. Cor. 13. 5. excepteth the reprobates from the number of such as haue Iesus Christ dwelling in their hearts by faith. By al which it is more then manifest that true saving grace is never communicated to the reprobate.

Lastly, if this doctrine might stand, three notable absurdities in Diuinitie would necessarilie follow vpon it. First, that reprobates in their persons and actions shall sometimes please God, *viz.* when they haue faith, and worke from faith; for faith is that, that makes both person and action acceptable to God: but how can this stand with that of our Sauiour Christ? Matth. 7. 23. who shall pronounce at the day of iudgement of them that were otherwise adorned with most rare and singular gifts and graces of God; I never knew you, at no time I approued you either in your persons or works, I never acknowledged you for mine: which hee would not, neither

ther could say, if euer they had been indued with true faith, for at that time at the least he must needes have acknowledged them to be his.

Secondly, the certaintie of saluation falleth flat to the ground, for the which wee contend so much with the Papists, for what other ~~medium~~ or *medium* is there, wherby to perswade the conscience of the certaintie of election besides faith; which if it be a common grace to the reprobate with the Elect, then no *certitudo fidei*, for a man may beleue the pardon of a sin, and yet for all that be a reprobate.

Thirdly, the very reprobate ones shall be true members of Christ, and of the Catholike Church, which is inerie Poperie, and the thing that *Bellarmino* and the Papists labour to establish.

Secondly, the very word Election overturneth this deuice of an vniversal decree, for in every choice there is a taking of some, and a refusall of other some, and he that electeth can not be said to take all but some only. *Obiect.* To elect, is to loue; but God loueth all his creatures, and therefore chuseth all. *Answ.* To elect is not to loue, but to destinate and appoint to

an eternall loue. Againe, God loues not all with an equall loue, bee is said to loue all in that hee willeth good vnto all, but not the good of eternall life. Thus *Thomas answereth, part. I.* qu. 23. art. 3.

Thirdly, wee see by the euent that all come not to eternall life, but some only; how then can we imagine that the finall estate of a man in saluation and damnation should come to passe without the decree of God? Ioh. 17. 2. 11. our Sauiour Christ giueth eternall life to them alone that were giuen him of the Father, that is, those that were elected: now if all had bin elected, why did he not speake generally, that he gaue eternall life to all, but restraineth it to those that were giuen him of the Father. But here exception will be made; though Gods decree bee vniuersall, yet conceiued with a condition, which when men doe not obserue, no maruell though they miscarrie and come not to eternall life. *Answe.* This conditionall decree is a foolish dreame of mans braine, and carrieth with it many grosse absurdities. First, the Scripture hath not spoken a word of it, but whensoeuer it mentioneth the de-

cree, it simply and categorically propoundeth it, as Rom. 9 and Ephe. 1. 4. *Habath chosen vs before the foundation of the world.* It will be replied, the Gospell is propounded with condition, and that is nothing else but Gods predestination revealed. Ans. Albeit I confess that the Gospell doth in some part reveale the decree of God, yet it followeth not, that it is to bee confounded with it; and that they are things distinct one from another may appeare by these differencies.

First, predestination being as it is commonly vsed in Scriptures, and in the writings of Diuines referred to the Elect, is that wherein God determineth what he will doe touching vs or in vs, and hereupon the definition of *Augustine* is commonly receiued, It is the preparation of the blessing of God, whereby they are deliuered, that are deliuered: But the Gospell is that wherein hee determinerh by dutie what we are to doe vnto him.

Secondly, in predestination hee defineth both the materiall and formall number (as the Schoolemen speake) that is, who and how many they are that shall be sauued, which number can neither

neither be augmented, diminished, or altered: whereupon our Saviour Christ, John 13.18. *I know* (saith hee) *whom I have chosen*. In the Gospell he describeth them by their qualities wherewith they are to be endued, to wit, faith and repentance.

Thirdly, predestination is the decree it selfe: the Gospell an outward meanes of execution, whereupon the Gospell may be conceiued with condition, though the decree bee most simple and absolute, and therefore hath the Gospell a condition annexed both in respect of the godly, that they might bee assured of their election, obseruing the condition, as also of the wicked, that they neglecting it might be the more inexcusable, specially they being not ignorant that the Lord required it at their hands.

Againe, many inconueniences doe follow of this conditionall decree: for first if God hath decreed the saluation of men with condition, then this condition must depend either vpon the will of the Creator, or the will of the creature; if vpon his own will, the tenour of the decree shall be this: God hath decreed or willed to saue all men if he will, which is absurd to com-

common reason: if vpon mans will, then the condition is either possible or impossible, if possible either vnto nature or vnto grace: not vnto nature, for that is Pelagianisme; not vnto grace, for thereof followes three notable absurdities. First, that grace is communicated to all, and to every particular man. Secondly, that by vertue of this grace every man hath a flexible will like vnto *Adam*, so as hee may will his saluation, or nillit. Thirdly (which followeth of the former) that he may resist and reject the sauing grace of God, which in no wise is to be admitted, as in part wee haue proued before.

Secondly, this conditionall decree implieth in it a contradiction, for the condition must needs be either euill or good: no man will affirme that God decreeth any thing vpon an euill condition, and if it bee good, it is an effect of predestination & a means of salvation, vnto which a man is as well predestinate, as vnto the end: for example, wee are predestinate, not if we doe beleue, but that we may beleue, and consequently bee saued: now for a man to bee predestinate, if he doe beleue, is to bee predestinate

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to the end, and not to the meanes, that is, to be predestinate, and not to be predestinate: for that word signifieth to be predestinate vnto an end, which wee come vnto by set and appointed meanes.

Thirdly, it saffineth vpon God sundrie indignities; as first that it subuerteth the order of nature, suspending most impiously and indignely the will of the Creator, which is the first and supreme cause of al vpon the will of the creature, against a common rule receiued in Schooles, *Actus prima causa ordinat alium secundum*: which is nothing else but to make man the Lord and Emperour, & God to bee his vnderling. Secondly, it ascribes vnto God either impendence or want of knowledge, as that hee is ignorant of the euents of things, or else impotencie and want of power, that he is not able to effect, what hee hath willed and decreed; no other reason can bee devised of the conditionall decree: for we see among men that they are constrained to annexe conditions to their decrees, either because they know not how things will befall out, and so might be deceiued, or else doe want power to effect that which

which they would : but if they might haue their choice they would decree al things absolutely ; far be it therfore frō vs to charge God with that, wherof we would disburthen our selues,

Fourthly, it makes the decree of predestination to be vncertaine ; for to decree a thing conditionally, is to decree vncertainly, considering that the conditionall proposition doth affirme or determine nothing certaintly, nay it is as though God had decreed nothing at all concerning man, especially when as the thing determined is in the power of mans will, and in respect of God, the decree may come to passe, or not come to passe.

Lastly, if God haue decreed to saue all, if they doe beleue, by like proportion of reason he may bee said to haue decreed to refuse and condemne all, so bee it they doe not beleue : for by as good reason, and vpon as good ground, wee may hold an vniuersall reprobation vpon the condition of incredulitie, as an vniuersall election vpon condition of faith.

Secondly, it serueth to refute another error of the same persons, who holde that the difference betweene man & man is not made in the coun-

sell

sell of God, but wholly consisteth in the will of man; for by their doctrine, Gods mercie is exteuded vnto all, not onely in the decree, but euen in the execution of it, so that as God from all eternitie hath appointed to saue all, if they doe beleue, so in time hee giueth them grace and power to beleue, if they will; for so they define their vniuersall grace, *an habitude or power to belieue, if they will.* But of these men I demaund then whence comes the acting and confirming of this generall power, that some doe indeed beleue, and some doe not, some perseuere in faith, some do not? If it shall be answered, that it procedeth from another speciall grace of God, (which were the safest) then I aske, why doth God giue this speciall grace to act and confirme faith in some, and not in others? no reason can be rendred but his will: so then by this reason the will of God shall put the difference betweene man and man, and not mans will. If it shall be said, that it comes of the will of man, it smelleth strongly of Pelagianisme: for howsoeuer they would cloake all vnder the name of grace, and serme to attribute nothing vnto nature, but

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self of God, but wholly consisteth in the will of man; for by their doctrine, Gods mercie is extended vnto all, not onely in the decree, but euen in the execution of it, so that as God from all eternitie hath appointed to saue all, if they doe beleue, so in time hee giueth them grace and power to beleue, if they will; for so they define their vniuersall grace, *an habitude or power to beleue, if they will.* But of these men I demand then whence comes the acting and confirming of this generall power, that some doe indeed beleue, and some doe not, some perseuere in faith, some do not? if it shall be answered, that it proceeth from another speciall grace of God, (which were the safest) then I aske, why doth God giue this speciall grace to act and confirme faith in some, and not in others? no reason can be rendred but his will: so then by this reason the will of God shall put the difference betweene man and man, and not mans will. If it shall be said, that it comes of the will of man, it smelleth strongly of Pelagianisme: for howsoeuer they would cloake all vnder the name of grace, and seeme to attribute nothing vnto nature, but all

all ynto grace; yet they cannot scape so, for all men descending of Adam hauing equall grace, how commeth it to passe, that his generall power is acted in some, and not in otherosome? Answere is made, because some will beleue, some will not, some will perseuer, some will not: what is this else but to attribute the whole salvation of man to his owne will, and to the power of nature, considering that saluation followeth not necessarily of grace, which is common to all, but of the acting and confirmation of it, which is wholly ascribed to the will of man without any speciall grace?

The vse of instruction is this, that seeing God hath thus sorted and distinguished men in his decree, and no cause thereof is knowne vnto vs, wee ought with feare and astonishment to submit our selues vnto the good will and pleasure of God, and so reverence that mysterie which our reason cannot comprehend, following the modestie of *David*, *Psal.36*, where considering of the vnsearchede iudgements of God crieth out, that his judgements are a great deepe, which cannot bee sounded by the vnderstanding and shallow reason of man; and of

Paul.

Paul, Rom. 11. 33. where hauing discoursed at large of the reiection of the Iew, and the election of the Gentile, breaketh out into the admiration of the vnsearchable and vnconceiueable iudgements of God. *Augustine* also had well taken out this lesson, who considering of this great and high mysterie, and the strangenes of it, why God draweth some, and not othersome? why hee giueth perseveraunce to some, and not to others? why hee chuseth some, and refuseth others? hee doth not reason the matter, but admireth and saith, *O Altissimo!* And this sobrietie of iudgement haue all Gods children practised in all ages, neither may we carpe and cauill at that which for the depth and profoundnes of it wee are neuer able to conceiue. Thus much shall suffice to haue spoken of the generall doctrine, and of the vse thereof: now let vs descend to a more particular handling and examining of the text.

And to speake of the words as they lie in the text; whereas the Apostle saith, *God hath not appointed vs, &c.* it is manifest that there is a number of men in the decree of God appointed to wrath, or there is a decree of

Repro-

Reprobation ; the which that wee may the better vnderstand may bee thus described. Reprobation is the decree of God, by which vpon his owne will he hath purposed to refuse certaine men for the manifesterion of his iustice. For the clearing of this description these foure points offer themselues to bee considered. First, the object or matter of this decree. Secondly, the order of it. Thirdly, the impulsive cause. Fourthly, the end.

Touching the first. The thing decreed is the reiection of certaine men; neither may this seeme strange or hard to any, for God is a most absolute and soueraigne Lord, and may doe with his owne what he will; and therefore may open the gates of heauen, and admit into his kingdome whom hee will, and therefore may barre the gates and shut out whom he will, and who can controle him, or iustly reprehend him? Is any mans eye euill because he is good? or doth God vsse partialitie, or acceptation of any mans person? Nothing lesse: for vnto the one (as *Augustine* faith *) he giueth *indebitam gratiam*, and to the other *debitam penam*. The Scripture also is pregnant in this point. Proverbs

* *Tom. 2. spiff.*
105.

uers 16.4. God hath made all things for himselfe, yea the wicked man to the day of euill. Rom.9.22. There are vessels of wrath fitted or framed to destruction : in this place some are appointed vnto wrath. *Iude* verse 4. there is mention of certaine false teachers, that were of old ordained vnto condemnation, neither are they ordained to the end alone, but to the meanes also. 1.Pet. 2.8. Christ is a stone to stumble at, and a rock of offence to certaine men, which stumbled at the word, being disobedient, vnto the which thing they were ever ordained. Why should we then be squemish or afraid to speake with the Scripture, that God hath rejected some men, and purposed to glorifie his name in their deserved condemnation.

The order of this decree followeth : wherein we are to consider, first of all that God for his part, as he doth conceiue all things at once, and not successuely one thing after another, but past, present, & to come, at once, with one eternall and immutable act of vnderstanding; so hee doth decree all things at once, and not successuely : the reason is plaine, becausse all

E things

things are present vnto him; wherefore we are not greatly to contend about the order, there being no difference of it in God, in whom there is neither *prims* nor *posteriis*. Yet for the helping of our weakenes in this high mysterie, we may distinguishe the counsell of God in this point, into two acts or degrees, the which that we doe not in any wise misconceive, this ground must be laid: That whatsoeuer God hath decreed, hee hath done it most wisely: now wisedome requireth that a man should thinke first of the end, & then of the meanes, and therefore determine first touching the end, and then after touching the meanes: now the end which God propoundeth vnto himselfe in the decree of Reprobation, is partly the manifestation of his wrath expressed in this text, and partly of his power and iustice, Rom. 9. 22. The first act therefore of this decree may not (as I take it) be vnfitly thus conceiued. It is the decree of God wherein hee hath purposed to passe by some men, that in them hee might manifest his wrath and iustice. This act is called by schoolemen the priuatiue or negatiue reprobation, because God in it denieth

denieth to giue grace, and by some later Diuines the decree of preterition. And it hath not any cause out of God in the creature.

The second act is the ordaining of the creature vnto iust punishment, which is termed in Schooles the positive or affirmative reprobation. Againe, this act in regard of the obiect hath a double consideration, the one is simple, as it respecteth this or that particular man, as *Pharaob, Saul, Indas*, comparatiue, as it respecteth this man and not that, as *Pharaob, and not Moses; Saul, and not David; Indas, and not Peter*.

The impulsive cause of the priuatiue, or negative reprobation, is no other then the will of God, as it may appeare, Romans 9.22. What if God would, &c. and in the same chapter, verse 18. no other reason is rendered, (why God hardneth the hearts of men, that is, hauing offered the means of mollifying their hearts, and hauing put into their mindes good motions, doth suffer them notwithstanding to abuse them to their greater hardening, and hereupon in his iust iudgement doth deliuer them vp to Satan and their owne concupiscences as vni-

to tormentors, that they become more obdurate and obstinate in sinne, and so worke their owne woe, and in fine make vp the measure of their owne damnation) saue onely the will of God, whom hee will hee hardeneth: neither is there any other reason rendered of the hatred of *Esau*, then of the loue of *Jacob*. Likewise our Sauiour Christ, Matth. 11. 25. 26. yeeldeth no reason of the reuelation of the Gospell to some, and the hyding from others, saue the good pleasure of God; *Even so O Father because it pleased thee.*

But this seemeth hard vnto many to ascribe vnto God (whom the scriptures every where describe to bee full of bountie, and mercie, and slow to wrath) such a decree and that vpon his owne will: let vs therefore consider their reasons.

First, they hold it to be a matter of crueltie and rigour for God thus to purpose the reprobation of man. *Answer.* Shall it bee no crueltie in *man* (who is but a peticie Lord, or rather a Tenant at will, having all his interest and title vnto the creatures by grant and concession from God) to kill an oxe or a sheepe for his vse, to hang or

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to kill the Hare or the Partridge for his pleasure? and shall God (who is a most absolute and soueraigne Lord ouer all creatures) be accused and arraigned of cruetie and seuere dealing, if vpon his will he do refuse and forsake his creature for his glorie?

Further it is objected; That he that ordaineth to the end which is damnation, ordaines to the meanes which is sinne; but hee ordaines to the end. *Ergo.* and so by this doctrine God shall bee made the author of sinne. *Answe.* The supreme end which God propoundeth vnto himselfe in this decree is not the destruction of man, but the declaration of his justice: the appointed meanes to this end is not sinne on Gods part, which is euill in it selfe; but the iust and voluntarie permission of sinne, which is good: sinne therefore in it selfe is no effect of the decree of God, but an Antecedent thereunto, yea even a procuring and meritorious cause of actuall reprobation, that is, damnation.

Lastly it is replied, that if God vpon his wil hath decreed to condemne any, he shall be contrarie to himselfe: for in his word he hath censured, tht he wilth not the death of a sinner,

* *Ad Simplic.*
lib. 1. qu. 2.

Aug. de Corrup.
¶ *grat. cap. 14.*

* *Particula omnis non semper collectiue, sed sepe distributiue ut hic sumitur.*
Vid. *Arist. Polit.*
lib. 2. cap. 1.

Ezech. 33. 11. but that all men should be saued, &c. 1. Tim. 2. 4. *Answe.* A sinner must be considered either as he is man, or as he is a sinner, as *Augustine* answereth, God is not delighted with the death of a sinner as he is a man, but as hee is a sinner, neither that simply as it is the ruine and overthrow of the creature, or the putting of him foorth vnto punishment, but as it is an illustration of the glorie of God and execution of his iustice. Touching the latter place it maketh nothing for the purpose, being rightly interpreted. For where it is said, God would haue all men saued, the word (* All) must not bee taken vniuersally, but indefinitely, according to the ancient exposition of *Augustine*, not all and euery one, but of all some; not *singula generum*, but *genera sanguinorum*. And this meaning agreeth very fitly vnto the text: for the Apostle hauing in the first verse exhorted that prayers and supplications should be made for all men, lest he should be mistaken, (as though his meaning were, that all men, euен reprobates detected, and sinners against the holy Ghost, should be prayed for,) he expounds himself in the next verse: for Kings,

Kings, and for all that are in authoriti, that is, for all states, degrees, callings, and conditions of men. Now in the fourth verse he vrgeth his exhortation by a reason, wherein the vniuersall note must bee equally extended as before ; the reason standeth thus : Those whom God would haue saued ought to be prayed for ; but of all sorts and conditions of men God would haue some to be saued. *Ergo.* The proposition is concealed, the assumption is laid downe in the fourth verse, the conclusion is the exhortation in the first verse : and that it cannot bee taken generally, the context doth plainly declare in that all come not to the knowledge of the truth, that is, of the Gospell, neither possibly can doe, seeing to many it hath pleased God in all ages to denie all means of revelation. Againe, all men that are saued, God would haue them saued ; as if a man should speake of the gates of a citie, all men enter in by these gates, that is, all that doe enter : for it were absurd to say that all men liuing enter into that citie : so *Augustine* also expoundeth.

Againe, both the word of God, and *Augustine* in his book ** de cinit. Dei,*

distinguisbeth mankinde into two companies or societies, of both which vniuersall propositions are given out: as for example, of the elect, that they shall be all taught of God: of the reprobate, that euery man seeketh his owne; so it is said here God would haue all men to bee saued, that is, the elect: for so the proposition is to bee restrained vnto the matter subiect, there being also an vniuersalitie of the elect.

Lastly, the place may bee vnder-
stood fitly not of all men descending
from ~~Adam~~, but of al men in the last
age of the world, that is, of Iewes, and
Gentiles; for in the thre former a-
ges, there was alwaies a difference
betweene man and man, people and
people: in the first age some were the
sonnes of God, some the sonnes of
men: in the second age some the chil-
dren of the promise, some of the flesh:
in the third age some were Iewes,
some Gentiles; but in the fourth age,
at the ascension of Christ, this diffe-
rence hath been taken away, and the
promise of grace and mercie, at least
in regard of the propounding of it,
made common to all people. And
that this is the meaning of the place,

Paul,

Paul, who is the best interpreter of himselfe, plainly sheweth; Act. 17.30. the times of ignorance, &c. but now he admonisheth all men every where to repent. Rom. 16.25. 26. The mysterie was kept hid from the beginning of the world, but now is opened and published among all nations. So Coloss. 1.26. 27.

Secondly, the will of God in scriptures is vsed two waies: first, it signifieth the decree, and is called by Schoolemen *voluntas beneplaciti*. Secondly, the revealed wil, and so is called *voluntas signi*: by the latter hee willetteth that all men should be saved, ~~and~~ the offereth grace & the means of salvation to all, not by the former according to the distinction vsed by some Divines; he willetteth the salvation of all, *quoad preceptionem & approbationem*, *sed non quoad gratiam & efficaciam*. But here it will be replied, that then there shall be two willes in God one contrarie to another. *Answ.* To will and to nill the same thing doth not bring in a contrarie, vnellese one and the same respect be obserued in both. Now God in some respects willetteth the salvation of men, that is, offereth the meanes principally

ly that they might bee the more incusible, and in other respects, and for other iust & necessary causes knowne to himselfe nilleth their saluation, that is, willett not to make the meanes effectuall vnto them. What is more viall with men then to will and nill the same thing? but yet without contrarie. For example: A man willett the death of his father so farre foorth as it may put an end to his miserie, and be a meanes to bring him to rest and happinesse; and hee nilleth it in another respect so farre foorth as he is thereby deprivied of necessarie help and comort.

170.

The vse of this doctrine followeth: First it serueth to ouerthrow the opinion of those men that ascribe the cause of reprobation vnto the foreseen infidelitie of men and contempt of grace: for hereof it should follow, that not the will of God, (as we haue sufficiently proued before) but foreseen infidelitie shall bee the impulsive cause of reprobation, which is a manifest vntruth. For how many reprobate infants die in the Church? and how many are borne deafe, which never heard the sound of the Gospell, much lesse vnderstood it, how

how much less contemned it : many also living out of the bosome of the Church haue not so much as heard of the Gospell. Besides, *Paul*, Gal. 5.20. numbreth vp many other causes of damnation besides infidelitie, *viz.* all the workes of the flesh, which make men as subiect to the wrath of God, and euerlasting condemnation, as the other : and in the Lords prayer wee are taught to aske, not the pardon of one sinne onely as of infidelitie, but plurallie of many trespasses. Yea, though there were no contempt of the Gospell, nor any positive infidelitie, the originall corruption of mans nature were sufficient to condemne all men. Lastly, the admiration wherinto *Paul* breaketh, Rom. 9. 20. O man what art thou, that takest part to dispute against God ! doth plainlie shew that the decree of God in reiecting some men hath an ynsearchable cause, and doth not depend of any foreseen contempt of grace, for so there might easily be rendred a reason of the decree of God.

Secondly, if God hath appointed to reiect and passe ouer some men, it is the dutie of euery one to labour to be assured that he is exempted out of the

Matth.26.

the number of that companie, x. Tim. 2.21. Whosoever purgeth himselfe from these, that is, errors in iudgement, and vncleannes in life, may assure himselfe that he is a vessel of honour sanctified vnto the Lord, and prepared to euery good worke. And contrariwise to bee in the number of the elect, obeying the counsell of Peter, 2. Ephes. chap. 1. vers. 10. in vning al diligence to make sure his election by the practise of a holie life. The Disciples of our Sauiour Christ so soone as they heard this voyce vntred, *One of you shall betray me*, presently began to equire among themselves, and to demaund of Christ whether it were they or no? carrying a holie suspition of their traiterous hearts: so likewise hearing this voyce dailie sounding in the Church, that there is a number of men in the counsell of God reiectet, which shal perish everlastingly; wee are to examine our estates, and to make question whether it be we or no? rather then curiously to search the reason of that which we cannot conceiue. And if we shal finde his mercie to bee extended toward vs in preparing vs vnto glorie, let vs acknowledge it with thankfull hearts,

make

make speciall account of it, and magnifie the riches of his grace vnto vs.

The last point followeth, that is, the end of this decree, which is the manifestation of the glorie of his power and iustice, Rom. 9. 22. This also confuteth another error of the Lutherans, that imagining God made all of mercie, hold and teach that the end of all his counsels and decrees is to communicate his goodnesse and mercie in eternall happinesse to all his creatures. But they are greatly deceived, for the nature of God is to be as iust, as mercifull, and therefore his decree must be answerable, for it may not in any wise contrarie his nature.

Againe, God is as good in his iustice, & the execution therof, as in his mercie. Though therefore the Lord, being goodnesse it selfe, intend the communication of it vnto all his creatures, yet not in like sort, but after a diuers manner, vnto some in mercy, vnto others in iustice.

FINIS.



A SERMON WHICH SHEWETH HOW THE CHILDE OF God is neither subiect to the dominion of sinne, nor total desettis from grace.

1. JOHN 3.9.
Whosoever is borne of God, sinner he not: for his seede remaineth in him, neither can he sinne, because he is born of God.

IT is the purpose and intent of the Apostle in this whole Epistle, to confirme the faithful to whō he writ in the doctrine of the Gospell and the practise thereof, specially in the maine and principall point of Christian and brotherly loue, to the end they might bee well furnished with spiritual ioy, and assured of their fellowship & communion with God: whereupon hee propoundeth vnto them these two points of faith and loue, handling the confusedly, and by course passing from the one to the other.

ther. Further, he amplifieth both these by their contraries, dissuading them both from seducers and Idols, and also from the loue of the world, & the hatred of their brethren : hauing therefore made entrance in the two former chapters into this doctrine, now hee proceedes in the same argument, exhorting the faithfull in this third chapter to the studie of holines in generall, and more specially to the loue of their brethren. And in the first verse hee setteth downe the dignitie and excellencie of the children of God, noting it to be a matter of singular preuerence, & preeminence for a man to be called the sonne of God: which sentence hee further amplifieth by a *Prolepsis*, wherein hee meeteth with the peruerse iudgement both of the world, and also of the faithful seruants and children of God. As for the iudgement of the world hee insinuateth that it is to bee contumned, because it ariseth of the ignorance of God, in the end of the first verse. As for the faithfull (lest they should bee too much daunted and discouraged, through the manifold afflictions and crosses whereunto they are subiect in this life) he opposeth vnto their present

sent miserable estate the future glorie
and felicitie, which certainly abideth
them after this life, which felicitie he
defineth to cōsist in a similitude with
God, and in a perfect seeing of him
face to face, that is, in immedieate fel-
lowship and coniunction with God:
verse 2. Now from the hope of this
glorie and happinesse hee exhorteth
vnto the studie of holinesse, vrging
the same by the example of God him-
selfe, vers. 3, which exhortation he il-
lustrateth by the contrarie, dehorting
from sinne, which is flat opposite vnto
holinesse, and that by diuers argu-
ments. First, from the nature of it,
which is an anomie or transgression
of the law, vers. 4. Secondly, from the
end of Christ his first comming into
the world, which was to take away
sinne, and to dissolue the workes of
the diuell, vers. 5. and the latter end of
the 8. Thirdly, from their communion
and fellowship with Christ, in whom
there was no sinne, vers. 6. Fourthly,
from the author of sinne, who is the
diuell, whose societie is by all meanes
to bee auoided, vers. 8. Fifthly, from
the efficient cause of holinesse, that is,
regeneration, vers. 9. wherein are laid
downe these two points.

First,

First; the description of the state and condition of a man regenerate by two arguments; the first whereof is taken from his nature, which is to be borne of God, which is as naturall vnto him, as it is naturall vnto a man to bee borne of his naturall parents; the second is taken from the denied effect, he sinneth not.

Secondly, a reason for his seed, &c. In the latter end of the verse there is an inuise repetition of the former branch; with an amplification from the cause. And this is the coherence and disposition of these words: now let vs come to a more particular examination of them; and first search the sense & proper meaning of them, and after descend to the doctrines and uses which they shal affoord: act. 1

He that is borne of God. that is, He that is renewed and sanctified by the grace and spirit of God, being in his minde enlightened with the knowledge of the truth, and in his hearts, will, affections, and the whole man framed and formed vnto the obedience thereof; the which that it may be more electe and manifest, it shall not bee amisse briefly to consider the causes of our regeneration and new

Sense.

birth. The principall efficient is the holy Ghost, insinuating himselfe into the hearts of the elect, and effectually applying the forme and vertue of the death & resurrection of Christ, thereby abolishing the corruption of nature, and creating an inherent qualtie of righteousness and holinesse in the whole man, Rom. 8.9.10. The instrumentall cause is the word of God, that is, the immortall seede of regeneration, as the Apostle termeth it, 1. Pet. 1. 31. The materiall cause is the efficacie or effect of that righteousness which is inherent in the humane nature of Christ, from which as from a roote and fountaine is propagated and deriuued all that holinesse which is to bee found in the faithfull. 1. Cor. 1. 30. Christ is made vnto vs from God righteousness, holiness, not onely by imputation vnto iustification, but by infusion vnto sanctification. The formall cause is the renovation of the decaied image of God in the whole man, Ephe. 4. 23. 24. The finall cause is the worship of God in the duties of the first and secondable, Ephes. 2. 10. by all which we may see in part what regeneration is.

Now come we to the second argument

gument of the description, which is the effect denied, *hee sinneth not*: the meaning is not that the regenerate man is this life is whole pure and free from sinne, for that is cleane contrary to the tenour of the whole Bible, and to common and manifest experience in the Church of God, and were heretic for a man once to conceive. Eccl. 7. 22. Proa. 20. 9. 1. Joh. 1. 8. and the most holy men of God that ever haue liued in the Church, haue not onely been subiect unto sinne, but when the occasions of temptation haue been greater, haue fallen dangerously and grievously, as wee haue examples in *Noah, Lot, Aaron, David, Peter*. The proper meaning therefore and sense of these words is this: *hee sinneth not*, that is, he doth not laboriously, painfully, and diligently employ and busie himselfe in the practise of sinne, hee sinneth not with studie, with deliberation, with constant purpose, with full consent of will, with delight, with endeuarour, with continuance: to conclude, hee makes not a trade and occupation of sinning: for so much is comprehended in the phrase, *hee sinneth not*, or hee doth not practise sinne.

For the further clearing of this point, to commit sinne containeth in it these three things: first, to giue full and free consent vnto sinne. Secondly, to giue vp the members of the bo-die to the practise of sinne. Thirdly, to keepe a course and continuance in sinne. Thus the man regenerate sin-neth not: first, he doth not fully consent vnto sinne, as it may appeare in *Paul, Rom. 7.16.* where hee saith, that if hee did the euill, hee would not, hee cōsented to the law that it was good: if then hee did at all consent vnto the law, he did not wholly consent vnto sinne, but more plainly, vers. 22. *For I delight in the law of God, &c.* Secondly, hee doth not giue vp his members to the practise of sinne: he is so farre from that, that he bridles and suppres-ses the corruption of nature in the heart, before it breake foorth into ac-tion: *Gal 5.24.* They that are Christis, that is, by faith vnted vnto him, they haue received the spirit of Christ, whereby they crucifie them with the affections and lusts. *1. Joh. 5.18.* He that is borne of God, keepeth him-selfe, that is, preserueth himselfe from sinne, so much as possibly he can. And this ſe Apostle inſinuath, *Rom. 6.19.*

As you haue giuen vp your members, &c. signifying that as by the force and strength of naturall corruption, they did before regeneration profite the members of their bodies vnto vncleanness and sinne; so now by the vertue of Gods grace after their conuersion, they should sanctifie all their parts vnto the practise of righteousnes. Thirdly, bee keepeth not a course in sinne, but either presently, or not long after his fall, riseth againe and recouereth himselfe by repenteance, as we haue examples in *David* and *Peter*.

The doctrine that we are to learne hence is two-fold: first, that the child of God in this life is exempted and priuiledged not from sinne, but from the reigne, rule, and dominion of sinne, wholly, from the power and bondage of it in some part: sinne doth not at all rule in the childe of God, though the remainders of the corruption of nature haue power otherwhiles to bring foorth the fruites of the flesh. This appeares plainly, Rom.8.2. *The lawe of the spirit of life which is in Christ Iesus, hath freed me, not from sinne, but from all peccatis;* which thing also may bee further confirmed by

I. Doctrine.

these two reasons. First, where Christ hath taken the hold, there Satan is repelled and cast foorth: now Christ hath taken the possession of euerie mans heart that is regenerate and borne againe, and therefore no place for Satan; for it is not possible that Christ by faith and grace, and Satan by corruption and sinne, should at once lodge and dwel together in one and the same heart: if Christ keepe the hold, Satan is excluded, if the strong man be in possession, all things are in peace, there is no roome for Christ. Secondlie, the perpetuall combate betweene the flesh and the spirit, whereof the Apostle speakes, Galath.5.17. so that wee cannot doe what wee would, neither that good by reason of sinne, nor that euill by reason of grace; which could in no wise be, if so be that sinne raigned, for in the raigne of sinne there is no resistance.

1. Obiection.

But against this many things are excepted. Rom.6.12. *Let not sinne raigne: Ergo, the Romanes who were iustified and sanctified, and all regenerate men, are subiect to the raigne of sinne.*

2. Answer.

To this I answere, that the exhortation.

tation doth not imply any such thing, only it sheweth the peril and danger they might fall into by reason of sin, that hereby they might lose many of the graces of God, and deprive themselves of all spirituall consolation, and if it were possible wholly fall from grace, so as sinne might againe beare rule in them. So also other exhortations in Scripture, as this, *Hee that standeth, let him take heed lest he fall,* doe not insinuate that a man in the state of grace may fall wholly, but in part, or they bewray his weakenesse considered in himselfe whereby hee may wholly fall, or they are sputres to our dull fides, and rods to our flow backs, to stirre vs vp to vigilancie and care, lest we fall; nay rather they implice wee shall not fall, for they are instruments to preserve from falling, God making good that which bee commaundeth in the hearts of the faithfull.

But sinne raigned in *David* during the time of his impenitencie,

First, it is not probable, neither can it euer bee proved that the spirit of murther and adulterie did peaceably raign in *David* for space of a whole yeare, without checke or controle-

1. Cor.10.12

2. Object.

1. Solution.

ment, specially hee being a man according to Gods owne heart, and indued with most singular and excellent graces of God.

2. *Solution.*

Secondly, if we take raigning sinne properly for that which is not resisted by the grace of the holy Ghost, we cannot in any wise ascribe it vnto *Danid*, for without doubt he resisted at the first assault, though peraduenture the resistance was more obscure and insensible, by reason of the vehemencie and impetuositie of the affections, by the tumult and disorder whereof the spirit of God speaking in the conscience was not heard or attented vnto, yet a resistance there was, because there was grace, which in the first temptation could not bee idle: But if we take raigning sinne for a preuailing sinne, it cannot be denied but that corruption for the time preuailed against grace.

3. *Obiection.*

Yea, but *Paul* confesseth of himselfe that he was carnall and sold vnder sinne, and therefore it may seeme that sinne had dominion in him.

Solution.

The answere is easie. The Apostle in his speech alludeth vnto the bond-slaue; for there be two kindes of seruants, first, the vassal, which is bought

and

and sold with money, and secondly the hired seruant, which being at libertie, for some gaine bringeth himselfe into voluntarie bondage: now *Paul* compares himselfe vnto the slauie, who though he were very desirous to escape his masters hands, yet was constrained in great miserie to serue him: so hee by reason of the reliques of originall sinne, was otherwhiles forced to serue sinne in some part: but he doth not say that he was like to the hired seruant, who in hope of some profit, pleasure or preferment, did sell himselfe to worke wickednesse, as *Abab*.

Secondly, hence wee obserue a distinction betwenee the naturall and regenerate man; the one being called in Scriptures a worker of iniquitie, the other no sinner, though both of them fall into one and the same sinne: the reason hereof is this, because the one sinneth with full purpose & consent of will, hauing no grace at all to resist; the other doth not consent but in part, as it is manifest in the example of *Paul*, Rom. 7. 22. 23. and by these signes, first before hee sinne hee doth not intend it, or desire it, but hee purposeth & willeth the contrary good.

Secondly,

2. *Doctrine.*

Secondly, in the action hee resisted lesse or more, though peraduenture the resistance hee not so evident, by reason of the violence of the affecti-
ons. Thirdly, after the action hee is sorrie and repents seriously.

An example hereof we haue in *Peter*, who before his fall was resolute rather to haue died, then denied his Master; in the action there was some slender resistance, as may bee percei-
ued by the answere hee made to the damosell in his first assault, saying, *I know not the man*, coldly and remisly,
and after being admonished partlie by the voyce of the Cocke, and part-
lie and principallie by the looke of our Sauiour Christ, hee went out and wept bitterly. All was contrarie in *Iudas*, who came with a resolute minde to betray his Master; for the diuell hauing a long time tempted him bereunto, at the last entred into him, that is, causeth him to resolute to commit the trecherie, and in the temptation hee resisted not, being al-
together destitute of grace, and after hee repented not in a godly manner vnto saluation, but in a desperate griefe went and dispatched himselfe.

The vse of this doctrine is this: By
it

it as by a rule wee are directed to trie
and examine our owne estate; for if
we be regenerate and borne againe
of God, wee haue not our conuerſa-
tion in finne, we doe as much as possi-
ble we can to abstaine from finne; for
if wee take our pleasure, and lead our
lives in finne, a plaine argument it is
that we are not borne of God, but re-
maine as yet the sonnes of the old ~~Ad-~~
~~am~~. If wee that liue in the Schoales
of the Prophets should examine our
selues by this rule, I feare me that the
grace of regeneration would be very
rare, or not at all found among vs: for
the finnes which we doe, not of infir-
mitie and weakenes only commit, but
even of custome and obſtinacie, and
which raigne amongſt vs, doe plainly
proue and conuince vnto our selues,
that wee are destitute of the grace of
regeneration. And first of all the ſe-
curitie, which ruleth amongſt vs,
whereby we are frozen in our dreggs,
void of ſenſe, remorse, and conſcience
of finne, and of all feare of the wrath
of God, as also of all feeling of the
want of Christ, and of that ſpirituall
hunger after him, and his righteous-
neſſe, doth evidencelie demonstra-
te this. Againſt, the contempt of reli-
gion,

gion, and the worship of God, which appeares in our assemblies, argues no lesse, as well in the Preacher as in the hearer: for many a man comming into this place to preach the word, doth not (as it is plaine by his practise) propound vnto himselfe the glorie of God, the edificatiō of Gods Church, that is, the winning, sauing and cōuerting of mens soules, which is the principall drift and maine scope of all the Scriptures, and of all our preaching and hearing; but hee intends to preach his wit, memorie, learning, reading, skill in Arts and tongues, vaine & foolish eloquence. As for the hearers, some come of custome to heare the word, for forme and fashion, either to retaine their credit, or to prevent the danger of law: some with preiudicte mindes to carpe and to cauill, and to take exception against the speaker, either for the matter or manner of deliuerie: some to haue their eares tickled with an emptie and idle sound: some for this sinistre purpose, some for that; but few come with due preparation, with reverent and religious mindes to haue their consciēces edified, their hearts disclosed, the secrets of their thoughts

thoughts revealed, that they might be humbled, and conuerted vnto God: in both which the worship of God is abused and prophaned.

Thirdly, the grosse and palpable hypocrisie which is to bee found amonst vs, whereby we can be content all of vs to make profession of religion and Christianitie, but when it comes to the practise, there we faile: nay if any man shall give himselfe seriously and constantly to the practise of religion, he shall be scorned, mocked and reviled with most odious and ignominious, yea with most hellish and hereticall names. Further, this one thing bewraith our hypocrisie to al men, that whereas we profess loue vnto God and to our brethren, wee put in practise neither of both: for if we loued God, we would desire to haue communion and fellowship with him, and consequently the meanes whereby this fellowship is begun and preserued, which are, meditation in the word, inuocation, re-pentance, and other exercises of religion; which because they are generally neglected, plainlie argue our want of the loue of God: And in stead of louing our brethren, in societies

there

there is to bee found hatred, malice, rancour, pride, and lifting vp of our selues against our brether, contempn, disdaine, and such like; al which make manifest the hypocrisie of our hearts.

Lastly (to omit the abuse of the name of God by blasphemous oaths, and the prophanation of the Lord's Sabbath) the pride and excesse a swel in apparell as in diet, doth plainlye evince this point, specially in these times wherein the Lord hath called vs to moderation and frugallitie: all which, with many moe sinnes that raigne among vs, doe argue the want and the absence of the grace of regeneration.

But to leaue this poynt and to come to the reason, because in it is contained speciall matter of instruction: *for his seede remaneth, &c.* By seede in this place (to omit all other expositions) wee are to understand the word of God, the immortall seede of regeneration as Peter calleth it, which as it is in it selfe immortall and incorruptible, so it is immortall & incorruptible in the hearts of the Receiuers.

The doctrine that naturally ariseth hence is this, that the childe of God
begotten

begotten againe by the word and spirit of God, and indued with sauing and effectuall grace, so continueth and abideth for euer: which point because it is difficult and controuersiall, I will stand the longer vpon it.

The question then is this, whether sauing grace may be wholly lost, or not? For the better resolution whereof, we must hold and remember this distinction, that the word grace in Scripture, as also in the writings of Diuines is vsed two waies. First, it is put for the loue, fauour and mercy of God, which is the fountaine and originall of all grace, called by the Apostle, 2. Timoth. 1. 9. the grace which was giuen vs through Christ Iesus before the world was, and this is eternall and immutable, as the Lord himselfe, from which it is not possible that a man should euer totallie or finallie fall; according to that of our Saviour Christ, Iohn 13. 1. and that of the Prophet Esay 54. 9. 10. Neuerthelesse a man may looie the signes and tokens of this grace wholly for a time; as it is manifett, Esay 54. 7. 8. Psalm. 89. 30. 31. 32. 33. And herein the Lord dealeth with his children, as the naturall Father with his

his child, who when he offendeth and transgresseth his commandement, he is angrie with him, hee lookes vpon him with a sterne and seuere countenance, he threatnes him to disinherit him, and turnes all the tokens of his loue and fauour, into the signes of anger and displeasure; yet he retaines this purpose firme and constant to make him his heyre: euен so doth the Father of spirits deale with his chil-
dren, when they are rebellious and disobedient vnto him, hee scourgeth them, he afflicteth them and lets them seele his displeasure, yea, he puts them often in feare of depriuynge them of the heavenly inheritance, yet his pur-
pose of putting them in full possession and giuing them the fruition hereof, never aletereth, Psalm. 89. 23. 34. Sec-
ondly, it is put for the effects of this grace, which are of two sorts; some are of absolute necessitie vnto salua-
tion, without the which saluation and life eternall cannot be atchived, as
Election, effectuall vocation, justification, regeneration, and the graces thereof, hope, loue, the feare of God; and these can never be wholy lost, as afterward wee shall probue: some
gaine are necessarie, but not of abso-
lute

lute necessitie, which may be lost, as
the inward cleanness of the heart,
the alacritie of spirit arising of a good
conscience, great boldnesse in pro-
fessing and confessing the name of
Christ, invincible courage in bearing
and sustaining most grievous crosses,
free and chearefull calling vpon the
name of God, and an excellent sense
and taste of the goodnes and mercy
of God. all which or the most of them
were lost in *David* after his grievous
fall, as some haue obserued out of the
51. Psalme. To speake more plainly
and distinctly, spirituall joy, the sense
and comfort of grace arising of the
apprehension of the loue and fauour
of God; the degree and measure of
grace may bee wholly lost for a time.
Apoc. 2.4. the Church of Ephesus is
reprouced because she had left her first
loue, which yerst shee had professed
and practised; but no one grace of
absolute necessitie vnto saluation can
ever be wholly lost. This may appeare
both by expresse testimonies of scrip-
ture, as also by the evidence of reason
deduced thence. Among many scrip-
tures I will make choyce of those that
are most pregnant for the purpose.

Matthew 16. 18. The gates of hell

G though

though they may affaile the Church, and ioyne their forces against it, yet shall they never preuaile, because it is built vpon the sure foundation and rocke of our Sauiour Christ himselfe, confessed by Peter.

John 3. 36. He that belieueth in the sonne of God, hath presently eternall life. If it bee said hee hath it in hope onely, not in deed; the answere is that the hope of Gods children makes not ashamed, Rom. 5. 5. doth not disappoint a man of the thing hoped for, for why it is not a blinde hope, a vaine hope, a popish conjecturall hope, but a certaine and an infallible expectation of immortallitie and of the glory of God; whereupon *David Psalm. 31.1.* saith, that he had cast his hope vpon God, and therefore should not bee confounded.

John 10. 28. 29. No man shall take my sheepe out of my hands. *Exception:* So long indeede as they continue the sheepe of Christ, none can take them from him. *Answer:* They alwaies so continue, as may appeare by the words following, they are the gift of the father, vnto the sonne, and all which come vnto Christ are not cast

cast forth. Ioh.6.37. and in the words following, the Father is greater then all: if then Satan, sin, the flesh, should but for a time snatch them out of his hands, they should at least for a time be stronger then he.

Rom. 8.35.36.37 38.39. 1. John 3.19. By all which places it is more then manifest that those that are once in the state of grace cannot wholly fall away.

But to descend to a more particular proove and confirmation of this poynt: First, Election cannot be lost, for that is firme and vnchangeable. Rom.9.11. Paul takes it for graunted that the purpose of God according to Election, might remaine firme and sure, 2. Tim. 2. 19. the foundation, that is, the Election of God which is the foundation of the saluation of the Elect, abideth firme and sure.

Secondly, the effectuall calling of God is never made frustrate, but abideth alwaies: for it is without repentence, Rom.11.19.

Excep. God for his part repenteth not of any gift giuen vnto man; but man, after hee hath receiued grace from God, doth vnthankfully and contemptuously reiect it.

though they may affaile the Churche,
and ioyne their forces against it, yet
shall they never preuaile, because it is
built vpon the sure foundation and
rocke of our Sauiour Christ himselfe,
confessed by Peter.

IRREGUL PAGINAT

John 10.28.29. No man shall take
my sheepe out of my hands. *Exception*: So long indeede as they conti-
nue the sheepe of Christ, none can
take them from him. *Answer*: They
alwaies so continue, as may appeare
by the words following, they are the
gift of the father, vnto the sonne, and
all which come vnto Christ are not
cast

cast forth. Ioh.6.37. and in the words following, the Father is greater then all; if then Satan, sin, the flesh, should but for a time snatch them out of his hand, they should at least for a time

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dation,
which is
n of the

Elect, abideth firme and sure.

Secondly, the effectuall calling of God is never made frustrate, but abideth alwaies: for it is without repentence, Rom.11.19.

Excep. God for his part repenteth not of any gift giuen vnto man; but man, after hee hath receiued grace from God, doth vnthankfully and contemptuously reiect it.

Answe. It is not possible that any man should resist the powerfull operation of the spirit of God in the conscience; As for that of *Stephen*, Act. 7. 51. (where hee vpbraides the Iewes that they had alwaies resisted the holly Ghost) it is to be vnderstood of the spirit speaking in the outward ministerie of the word, not inwardly and effectuallie working in the conscience.

Thirdly, iustification standing in the remission of sinnes, and acceptation of a man vnto life, for the only obedience of Christ imputed, cannot bee made voide or frustrate: for the Lord doth most perfectly pardon sinnes. Esay 44.22. Micha. 7.19. Iere. 31.34. Psal. 103.12.

Fourthly and lastly, Regeneration cannot be lost: for why? the Author of it, that is, the spirit of God, abideth euer, 1. Ioh. 2. 27. who is called the anointing and the oyle of gladnesse, Psalme 45.7. and the graces of it, as hope: for else how could it bee the anchor and hold of the soule? Heb. 6. 19. Loue abideth euer, 1. Cor. 13.8. a seede whereof remained in *Peter* in his deniall, and the feare of God never utterly quailed, Jere. 32.40. This

This also is manifest in experience: for when the childe of God yeeldeth to any grieuous temptation, hee sinneth not as one desperate and voyde of all hope to bee recovered, nor of hatred against God, nor in a secure contempt of God as the Epicure; but still retaines in his heart some remainders of these graees, which being afterward reuived and quickned, hee raiseth vp himselfe and returnes vnto God. Grace in time of some grieuous temptation is driven into some narrow corner of the heart, euen as they that are in a Sconce or Castle besieged, flie into some streight corner, or some inward and secret place, yet after they come foorth. As then this point is cleere by Scriptures, so likewise reason will auouch and demonstrate the same.

The first reason is taken from the intercession of Christ, who prayed not onely for Peter, Luke 22.32, but for all the elect that should either then presently, or hereafter beleue, Ioh. 17.20, who was alwaies heard of his Father, Ioh. 11.42. Unlesse therefore we will say that Christ his prayer is vneffectuall, wee must needes conclude that the beleauer cannot whol-

ly be ouercarried of sinne. And unto this prayers of the faithfull, who al-
king in faith to bee strengthened in temptation, that they might not wholly bee foiled, haue a promise to be heard. Vnlesse therefore wee will say that God doth falsifie his promise, we must necessarily affirme that the faithfull never fall totally from grace.

The second is taken from the mysticall vniion, which is so firme and indissoluble that nothing can breake the same, Hos. 2. 19. nay euен death it selfe doth not dissolute this bond: for when the body is rotten in the graue and turned into dust and ashes, then notwithstanding it remaines a part of that person which is reallie and truly (though spiritually) vniited vnto Christ, which is a matter of no small comfort to the children of God: and if it could bee broken it could never bee restored, because faith is but once given, Iude 3. And if it could bee restored, ond a new infusion into Christ made, then Baptisme, which is the signe and seale hercōf, must bee iterated and repeated for the confirmation thereof.

The third reason is this: If grace may

may be wholly lost, then no man can bee assured of his saluation, neither can haue peace with God, nor pray in faith without doubting: but the faithfull man is certaine of his saluation, otherwise hee hath not faith, because certaintie is of the nature of faith; and hath peace with God, Rom.5.1; and prayeth in faith without wauering, Iam.1.6. *Ergo.*

Certitudo est de natura fidei.

The fourth reason is this: The sonne abides in the house for ever, that is, in the Catholike Church, Ioh.8.35. but all the faithfull are sons by adoption, Ioh.1.12. and not onely sonnes, but heires, and fellow-heires with Christ, Rom.8.17. and therfore are never wholly cast out of the fauour of God, though they fall dangerously. Now that we see this point to be so cleere and evident, let vs answer vnto some of those obiections that are vsually alleged to the contrarie, that wee may bee more confirmed in the present truth.

That election may be lost, it is proved out of Moses prayer, Exod.32. 32. where Moses prayeth to be blotted out of the booke of life.

Obiection.

To omit all other answers: first, that prayer is not absolute but conditionall,

Solution.

ditionall, and therefore affirmeth nothing certainly. Secondly, it is not simple but comparative, rather then the whole bodie of the people should perish, and the glorie of God bee impeached. he prayeth in an earnest affection to his brethren, and in a fervent zeale to Gods glorie, that hee might (if it were possible) bee raced out of the booke of life. As for the place in Psalme 69. 28. where *David* prayeth that his enemies might be dashed out of the booke of life, hee meaneth reprobate hypocrites, who though in their judgement, and in the judgement of the Church, were falsely reputed to bee in the number of the Elect, yet their names were never written in heauen, and therefore *David* prayeth that the Lord would detect and make manifest their hypocritie. But it will be replied, that the Churches of Ephesus, Thessalonica, and the Iewes are called Elect by the Apostles, who afterward notwithstanding made totall defection and apostacie from God. *Answ.* There be two kindes of iudgements to be giuen of men; the iudgement of certaintie, whereby an infallible determination is giuen of any mans particular

Ephes. 1.4.
1 Thess. 1.4.
1 Pet. 1.1.

cular estate : and this belongs to God properly and principally, and to man so farre toorth only as the Lord shall reueale the estate of one man to another : there is also the judgement of charitie, wherby those that live in the Church, & haue giuen vp their names ynto God in Baptisme, and professe the religion of Christ, are commonly reputed to bee in the number of the Elect : and according to this latter judgement did the Apostiles speake of the Churches. Againe, whole Churches are called Elect by a *synecdoche* by reason of the better and more excellent part, which are in the Elect : as the heape of corne, wherein there is a greater quantiue of chaffe is so called, by reason of the more principall part. As for the conditionall decree it is a meere forgerie of mans braine, hauing no footing in the word of God : for to decree a thing conditionally is to decree nowtthing at all, because the conditionall proposition affirms nothing ; and besides that it doth most indignely suspend the will of God the supreme and soueraigne cause of all things, ordering and ruling all secondary causes, and ouer-ruled by none vpon the will

*Conditionalis
propositio nihil
ponit in esse.*

will of the creature: it doth most impiously ascribe vnto God either imprudence or impotencie: for therfore doe men purpose and decree things conditionally, either because they know not what will bee the event, or else are not able to effect that which they would: but God that hath al knowledge locked vp in his breast, and all power in his hand, hath no neede that hee should conceiue any things of his decree with condition.

2. *Obiection.*

Solution.

Against effectuall vocation it is al-leaged out of the Rom. 11. 22. whence (it seemes) may bee gathered, that a man effectuallie called and knit vnto Christ, may be againe cut off.

It is a Fallacian we call in schooles, *Ignoransia Elenchi*, for the Apostle speakes not there of particular men, but of the whole body of the Iewes and the Gentiles, and hee opposeth the Gentiles vnto the Iewes, giuing the Iewes hope that if they shall not remaine in incredulitie and disobedience, but bee conuerted vnto God, both they and their posteritie should againe bee received into the bosome of the Church, and into the fellowship of the people of God: & threatneth the Gentiles on the other side,

(among

(among whom there were many, that had the ~~Truth~~ of Christ more in outward profession and appearance, then in the truth and power of godliness) that if so bee at any time they should depart from the doctrine of the Gospel, they should be rejected, and the Jewes received in their roome and stead.

Against iustification, that is, remission of sinnes, it is alleged out of Matth. 18.32, 33, 34, 35. that pardon of sinnes once giuen, by some consequent sinne may be made voide.

Out of a parable no collection of doctrine may bee made besides the scope : the minde therefore of the speaker, and the scope of the parable, and not the words, is to be weighed. Now our Sauiour Christ having taught immediatly before that iniuries are to be pardoned, he by and by annexeth this parable for the confirmation of his doctrine, thereby signifying that it is necessarie that those that looke to haue their sinnes pardoned of God, should also pardon their brethren their trespasses; and that they are deceived who think to finde mercie with God in the pardon of their sinnes, and yet carrie implacable and

*3. Obiection.**Solution.*

and irreconcilable haterd towards those that haue iniured them. So our Sauiour Christ expoundeth it in the last verse: wherefore the onely thing that we can gather hence is this, That if wee shall not remit our brethren their trespasses, we shall incurre the anger and displeasure of God; and that it is a plaine argument, that wee are not released of our sinnes before God, considering that our pardoning of our brethren their offences and iniuries they haue done to vs, is an effect of our absolution and discharge before God. 2. Pet. 1. 9. The Apostle mentioneth some that had forgotten they were washed from their old sins: and 2. Pet. 2. 20. some that had truly escaped them that were in error and filthinesse of the world, were againe intangled therewith.

The first place meaneth them that were washed in Baptisme; called by the Apostle the lauer of regeneration; Tit. 3. 5. who were purged onely *sacramento sensu*, or he speakeith according to the judgement of charitie. In the second place he speakeith of false teachers and hypocrites, as it is plaine by the context, and he doth not attribute vnto them the grace of Regeneration,

4. *Objection.*
Against Regeneration.

Solution.

ration, but the knowledge of the doctrine of the Gospell, and an outward reformation of manners; for these had truly escaped out of their old errors, and in stead thereof embraced the truth, and truly renounced their grosse and notorious sinnes, and did make a profession of externall holiness; yet afterward were intangled with their former heresies and filthienesse of the world.

Further, against this doctrine divers examples are alleged of them that have made totall defection from grace, as *Adam* and *David*. But these examples prove nothing; for first it may be doubted, whether *Adam* sinned with full consent of will or not, because he (as *Euah*) was seduced by the subtiltie and iugling craftines of that old serpent, 2. Cor. 11. 3. But be that granted, there is a great difference betweene *Adam* in the state of innocencie, and the regenerate in the state of grace: for though *Adam* had greater grace, yea sufficient grace to haue stood if he had would, yet he had not the grace of continuance; but the regenerate haue the grace of confirmation, and perseveriance, and herein the state of regeneration is priuiledged before

3. Solution.
Examples.

Solution.

Obiect. 2.

Solution.

before the state of creation.

As for *David* it is alleaged out of the 51. Psalme, that hee prayed after his fall, that the Lord would create in him a new heart, now creation is of a thing that is not neither actually nor potentially, *Ergo*, hee was wholly for the time deprived of grace.

David speakes of himselfe not as he was indeede before God, but as he was in his owne sence, oppressed with the burden of his sinnes, and apprehending in conscience the anger and displeasure of God, for the same; whereupon as one forlorne and destitute of all grace hee desires the Lord to frantie and create in his heart the graces of his spirit.

Except. Where there is no repentence, there is no remission of sinnes, where there is no remission, there is no faith, where there is no faith, there is no grace, and therefore *David* during the time of his impenitencie had no grace.

Answ. Where there is no repentence neither habituall nor actuall, there is no grace. Againe, though there be no actuall remission of sins, but where there is both actuall faith and actuall repentence, yet the antecedent

cedent remission is still ratified, and the future pardon is purposed to bee bestowed so soone as a man shall actually beeleeue and repent. Lastly, there may bee habituall grace, where there is no actuall remission of some present particular sinne or sinnes for a time.

Not content with these, they vrge reason: no man can bee a member of Christ and of an harlot at once, because the Apostle opposeth them, 1:Cor.6.16. and therefore hee that is ioyned and made one flesh with an harlot is cut off from Christ.

A man is a member of Christ two waies: first, in respect of vniion and insiption which is perpetuall: secondly, in respect of communion and efficacie of the spirit; now then howsoeuer he may be cut off in some part, that is, in regard of the inward fellowship and communion with Christ, yet not wholly in respect of coniunction with him: yea, though hee may become no lively member, yet hee remaines a liuing member, though dead for a season in regard of the power and efficacie of the life of the spirit. A mans arme taken with a dead Palsie, hangs by, and receiuers no heste,

Obiection.
From reason.

Solution.

heat, life, or sense from the rest of the members, or from the head, yet for all this it remaines still vnted and coupled to the body, and may againe bee recovered by platters and Phy-
sick: so after a grievous fall the child of God feeles no inward peace and comfort, but is smitten in conscience with the trembling of a spirituall pale-
sie for his offence: and yet indeed still remaines before God a member of Christ in respect of his coniunction with him, and shall be restored to his former estate after serious repen-
tance.

2. *Obiectio.**Solution.*

Grace cannot stand with sinne a-
gainst the conscience, and with griev-
ous offences.

Though it cannot stand so firmly, yet it is not wholly taken away, for a man in this case when sinne hath pre-
uailed, is like vnto a building whose roofe is taken off with an earthquake or thunderbolt, and whose founda-
tion is shaken and weakened, yet the house standeth still. Secondly, wee must distinguish of sinne against con-
science; for it is taken two waies, first properly, which is done of purpose, and with full consent of will, and is called *peccatum vastans conscientiam,* the

the sinne that wasteth the conscience, and this is not incident vnto the man regenerate: secondly, improprie, which is done though of knowledge, yet of infirmitie by reason of feare, constraint, hastinesse, precipitation of the minde and such like suddaine passions in the regenerate, or with some wilfulness of presumption: yet because there is never any full and absolute consent, it cannot bee called sinne against the conscience properly. Wherfore to conclude this whole matter, we graunt that the man regenerate and indued with sauing grace, may fall into sinne dangerouslie and grieuouslie, so as hereby his faith shall be weakened, his heart hardened, the spirit of God made sadde in him, the peace of the conscience troubled, the proceedings of Gods grace in the heart interrupted, the comfort and ioy of the spirit remooued, and the heart filled with amazement, affright, perplexitie and feare, all the grates of God lessened, the best things in man obscured and blemished, the course of Gods mercies stopped, and the whole man laid open to all the plagues & iudgements of God, and made vnprofitable to e-

very good worke : yea, he may so fall that hee shall haue need of a new reconciliation with God, a new remission of his late offence, a new confirmation of faith, a new inkindling of the spirit, and a new restoring of the inner man : but that hee can wholy lose grace, that is not possible; that, that faith which purifieth the heart and worketh by loue; that, that loue which proceedeth from a pure heart, a good conscience and faith vnfained; that, that hope which makerb not ashamed, and is the anchor hold of the soule firme and stedfast; that, that feare which is the headspring of wisdome, and causeth a man to decline from euill, and is in the heart a well of life to make a man scape the snares of death, can bee wholy lost, neither scriptures , reason nor probalitie shall be euer able to euince.

Vse.

The vse of this doctrine is brieflie thus much, as on the one side it ministreth great comfort vnto the children of God touching the perpetuitie of their estate, that though they shall bee assailed with dangerous and manifold temptations, and be oftentimes fearefully foiled and overtaken, yet that they shall neuer be wholy over-carried

carried in any temptation : so on the other side it giueth vs a caueat to take heed we doe not abuse it to securitie and the libertie of the flesh, for considering the state of a christian man is so tickle and inconstant in this life, that he is subiect euer and anon to fall into sinne, yea wholy to fall away, if it were not that by the promise of God, and the effectuall intercession of Christ, he were as by certaine vnder-props supported and sustainted; requisite and necessarie it is that we listen vnto the exhortation of the Apostle, and with feare and trembling to worke our saluation, and if any man thinke he standeth, let him take heed least he fall.

FINIS.

H 2

26 JY 66

TWO
SERMONS,
PREACHED BY THAT
Reuerend and Iudicious Diuine
Master THOMAS NAVVHOUSE,
late Preacher of Gods word in
the Citie of *Norwich*.

AND NOW SET FOORTH
for the vse and benefit of Gods peo-
ple, by ROBERT GALLARD
Master of Arts, and Minister
in the same Citie.

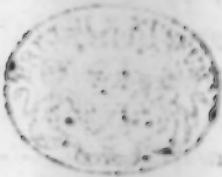
ECCLESIAST. 12. 11.

*The words of the wise are as goads and nailes
fastned by the Masters of the assemblies,
which are giuen from one shepheard.*



AT LONDON
Imprinted by *Felix Kyngston*, for *Edmund Wearer*
and *William Welby*. 1614.

СЕРЫЙ
БИБЛИОГРАФИЧЕСКИЙ
СБОРНИК
СОВЕТСКОЙ ОФИЦИАЛЬНОЙ
ИЗДАТЕЛЬСТВОВАННОЙ
ЛITERATURЫ
1950-1951 гг.



TO THE RIGHT
WORSHIPFVLL AND
trulie religious Gentleman, Ma-
ster THOMAS CORBET Esquire,
one of his Maiesties Justices of Peace
in the Countie of Norffolke: And to the
Worshipfull Gentlewoman Mistris ANN
CORBET his most louing, wife, and ver-
tuous wife: R. G. wisheth true hap-
piness in this life, and a bles-
sed hope of the life to
come.

Right Worshipsfull, shose
exquisite and most cu-
rious workes, which
Aholiab and Beza-
leel wrought in the
Temple, were to bee seene long after
their times, and remained as testimo-
nies of their skil to them that did sur-
vive: And we see also in common ex-
perience, that earthly buildinges, when
the workmen be dead, oft times stand
still as monuments of their art, and
meanes of much good to them that
live

live after. In like manner it were to be wished that the workes of the skilfull builders up of Gods house (when they themselves bee gone) might still continue as memorials of their skill in spirituall Architecture, and as instruments of much good to succeeding generations.

Among divers workes of worlike workmen, who haue of late very artificially and cunningly wrought about the temple of Christ, I am sure that some of the Manuscripts of that judicious Divine Master Thomas Newhouse, may well for their art be valued with the best in their kinde, and cannot doubtlesse but bee very precious in your eyes, who loued their author so well, and very profitable to many others, by whom they be so much desired. For this cause (having some of them by me) lest I should seeme injurious either to their author, in suppreasing that which might make so much to his praise, or to the publicke good, in keeping backe those things are much desired as vsefull to Gods people,

people, I thought it a meete thing to publish these few to the making vp of this little volume.

Among the manifold true harted and entirely affecting friends this godly man had, I doubt not but that I might single out divers, of whose kindnes I might presume for defence of his workes, and may justly feare for passing them by, to be challenged as a man unmindfull of their loue; but the time is comming wherein I hope to meete with good opportunitie of giuing them satisfaction in this kinde. In the meane while, I thinke it my dutie to remember your Worships with these, which if I had neglected to doe, I see not but that I shoule in some measure haue been blemished with the tincture of unthankfulnes. I therefore doe offer these Sermons to your view, and also to your protection, hoping that you shal finde them worthie of both. If you respect their author, they bee his something; if me the publisher, alas they be my nothing: yet sure such is your ingeni-
tie,

sie, as that I doults not but that you will receive them as pledges of loue, both his and mine.

Indeede I acknowledge the particular respects whereby it hath pleased your Worships to ingage me unto you, doe farre exceed all that poore recom-
pence, which the slender dedication of these few sheetes of paper can possibly make; neither would I that the same should bee taken as any way equalizing your deserts, but onely I desyre herein to give you partly a signe of my dutifull and most unsaintned affection towards you, and partly also a memo-
riall of the Author, your departed friend, who is now in blesse; not doub-
ting but that your Worships will please to give a kunde acceptance to this my poore offer, not weighing the worth of the thing it selfe, but rather (as you are wont) the minde and good will of him that giveth.

Now for these two Sermons, in them the Author doth chiefly treat of these two things: Baptisme, and the feare of God: the first, a signe
of

of our infisian into Christ, and a bles-
sed seale of the covenant of grace. The
second is called in Scripture, the Re-
uerence of Ichouah, the fountaine
or wel-spring of true and beauen-
tiful wisedome.

As touching Baptisme, me thinkes
when wee seriously consider with our
selues what weighty things were done
therin, and mutually past twixt God
and vs, we cannot but see it to be ut-
terly a fault, so easilly to cast aside all
thoughts about it, and to make it such
a stranger to our meditations as vsu-
ally wee doe. For mine owne part I
know not whether any one thing be
more mortifie of a Christians consi-
deration then is his baptisme, for by
it as by a conduit is pleased God to
convey unto vs the best of his fauors.
For example, whereas by nature (as
scripture speakes) we were alians fro
God, and sonnes of wrath, when wee
were baptized in the name of the Fa-
ther, Sonne and holy Ghost, wee were
brought into an holy fellowship with
the blessed Trinitie, and were admit-
ted

Ephes. 1.3.12.

ted into the familie of Christ, euer af-
ter to remaine as adopted sonnes in
the house of the most high God; A
most blessed condition.

Ephes. 3. 1.

Againe, whereas by nature wee
were all dead and rotten in sinne, and
altogether denoid of the life of grace,
in baptisme wee received quicknance
from the spirit of life the halie Ghost.
And whereas our poore soules were
beggerlie clad with natures cloath,
which is (God wot) nought else but a
torne and rotten ragge of old Adam,
in baptisme we laid aside that old, and
put on a new and most costly coate,
even the rich robe of Christ his rigb-
teousnes, whereby the whole Church
(the spouse of Christ) doth stand as a
glorios object in the sightes of God for
euermore. Lastly, whereas by nature
we were most filshie and loathsome in
Gods eye, no leper or lazer so lothsome
to vs as wee to God: for as the childe
new borne lieth tumbling in blood, so
we in sin, in baptisme we were washed
by the cleane water of the spirit of
God, and shereby freed from the spots
and

and guilt of sinne, as Naaman was
from his leprosie in the riner Jordan.

Thus by our baptisme, of strangers
to God we became eu'en Gods associats;
of limbes of the dinell, members of
Christ; of beggers brats poorly clad,
Kings sonnes richly attired in the
righteousnes of God; of polluted and
uncleane, pure and amiable: Loe thus
were we blessed when wee were bapti-
zed with water and with the holie
Ghost.

Now further see wee what great
things did passe from vs to God in
our baptisme; surely as God therein
became a God unto vs, so wee became
a people to him, wee renounced the
world, and proclaimed a defiance to
sinne and Satan, wee dedicated our
selues, soules and bodies to the seruice
and worship of the most high; and as
Dauid vowed to keepe Gods com-
mandements, so did wee by a solemne
vow in the sight of men and Angels,
binde our selues to beleue in God, and
to become as it were Gods apprentices,
or rather the loyal subiects, and faith-
full

ful souldiers of our Lord Iesu to fight
vnder his colours, and maintaine his
quarrell agaist all aduersarie power
of our saluation and his glorie. And
thus wee see that in our baptisme the
Lord did great things for vs, and we
promised great things to God againe;
how requisite a thing is it therefore,
nay how necessary that we should now
and then admit of thoughts about
our baptisme, that so wee might haue
a sense and feeling of the comfort of
those blessings of God which we
received, and also be quickned vp to
the carefull performance of what wee
haue so solemnly promised. For this
very cause I wish that this little trea-
tise concerning this argument, might
be as a Remembrancer to put vs in
minde of these things which are of
such weight, and so nearely doe con-
cerne vs.

As touching that other Sermon,
in it wee may see very exactly and in-
diciously handled that rare and singu-
lar vertue so oft spokē of in the Scrip-
tures, and called by this name, The
feare

feare of God, a most excellent gift of the spirit, as vsefull almost as any other to help forward a Christian life, and no lesse gainfull in bringing in Gods blessings.

As for a Christian life, as we know it is chiefly spent in two things, that is, abstaining from euill, and endeavouring that which is good; or as Isaiahspeakes, in ceasing to doe euill, and learning to doe well. Now both these bee stremes flowing from one and the same fountaine, viz. the feare of Ichouah. Salomon saith, The feare of the Lord is to hate euill, Pro. 8. 13. there is Gods feare the cause of surceasing from euill. He further saith, Pro. 14. 2. He that walketh in righteousness feareth the Lord: where the wise man reasoneth from the effect to the cause, & shewes that Gods feare is it that causeth a man to walke righteously, that is, to doe well: and indeed there was never any man that feared God, but endeavoured in the course of his life to please God in well-doing. So then as we see a man

Isaiah 1.16.17.

Pro. 3.7.

man that rides, in ordering his horse
doth use a bridle & a spurre, a bridle
to restraine him if hee bee too free, a
spurre to pricke him on forward if he
be dull; so in ordering our liues, the
feare of God is as a bridle to curbe vs
from rushing into sin, and as a spurre
to pricke vs on forward, and quicken
our slow and laxie natures to that
which is good and pleasing to God.

Yet moreconer as this is a vertue of
great use in directing vs to heauen,
so I may truly call it, as the Apostle
doth call godlinesse, great gaine for
it brings in with it the abundance of
Gods blessings, in so much as whosoev-
er will attempt to trade therewith,
shall finde her renewes to bee very
great: and that which Salomon
saith of Wisedome, Pro. 3.14. will be
verified of her, viz. that her merchā-
dise is better then the merchandise of
siluer, and the gaine thereof is better
then gold. What good is there almost
that a good man can set his heart a-
wishing or desiring, but may bee ob-
tained (if God thinke meete) so be it
be

he will be a searer of God, the mouth of the Lord hath spoken it Psalm. 34. that nothing shall be wanting to them that feare him: & would we live long and enjoy many daies on earth, which is the foundation of all earthly comforts: the wise man saith, that the feare of the Lord increaseth the daies. Would we faime be rich, and had in high esteemme and repute among men? Prou. 22.4. The reward of the feare of the Lord is riches, and glorie. Are wee desirous to know the holy Scriptures aright, and to bee acquainted with the deepe secretes and hidden councells of the most high God? The Prophet David saith, The secret of the Lord is revealed to them that feare him. Doe we long after Gods fauour, and that his louing countenance may shine upon vs, without which nothing in this world is worth the having? The Prophet saith, the louing countenance of the Lord indureth for ever on them that feare him. Would we be truly happy and blessed of God both in our selmes and in our

Prou. 10.27.

Psal. 33.14.

Children we leaue behinde vs? Questionles, our onely way for this purpose is to feare the Lord, Blessed saith the Prophet, Psalm. 112.1.2. is the man that feareth the Lord, his seede shall be mighty upon earth, and the generation of the righteous shall be blessed. And most excellent is that sentence, Psalm. 25. His soule shall dwell at ease, his children shall inherit the land. Loe thus and many other waies shall that man be blessed that feareth the Lord.

Thus I thought good (Right Warshipfull) to touch the tules of these two Sermons in these fewe words, wherein you may see the worth and weight of the subiect matter they are about, and so be led to a further perusing of them to your soules good.

Now the God of heauen who hath alreadie seasoned your hearts with his feare, and set you apart as sanctified vessels to beare his glorious name, hold on your hearts in a wise and zealous profession of his trutb, and grant that you may see your service to God abundantly

abundantly rewarded, even with the
best of his fauours, upon your selues,
and upon your most hopefull posteri-
tie for euer. From Norwich,
Novemb. 15. 1613.

Your Worships true affected
in all Christian loue and
dutie,

Robert Gallard.

22. *Utriculus C. philippi*

et de ceteris habentibus hanc modis
etiam non esse cunctis quodlibet
et non solum. Nam non sicut hinc
etiam in istis ceteris non solum
etiam non sicut hinc.

23. *Utriculus C. philippi*
non sicut hinc
non sicut hinc.

24. *Utriculus C. philippi*



A SERMON, SHEWING THE FRVIT AND BENEFIT we haue by our Bap- tisme.

GALATH. 3. 27.

*For all ye that are baptized into Christ,
haue put on Christ.*

Hither to the Apostle bath proued by the scope and end of the legall administration, that the law is abrogate by the comming of Christ: the ceremoniall law wholly, and the Morall in some part, *viz.* in respect of iustification. Now in the 26. verse he proueth the same by opposition of their present, with their former estate, as if hee should say, All ye are now the sonnes of God, you are therefore no more seruants, as you were vnder the law: and that they are the sonnes of God he sheweth it by this, that they were ingrafted into Christ by faith the pro-

per instrument of this infition. Now in this verse hee confirmeth this their incorporation by the testifieonie of baptisme, whereby the truth of this is signed and sealed vnto them.

For the words themselues, that we may with fruite be conuersant in the handling of them, first let vs search the true and proper meaning of them and then come to the vse.

To be baptized into Christ, is to be baptized in or into ſy name of Christ, that wee might be made partakers of all the benefits of Christ which concerne ſaluation. Thus Saint Peter expoundeth it, *Acta 2.38*, where he giueth this aduice vnto the Iews, which were touched in conscience for their ſonne in crucifying of Christ, *Repent & be baptized in the name of the Lord Iesus for the remiſſion of ſins*. Now to be baptized into the name of Christ, is to haue the name of Christ named vpon vs, and for vs to be acknowledgēd to bee his members; and by baptisme, as by a ſolemne right and ceremonie instituted of God, to be inuenſed and installed into the familie of Christ, *viz.* his Church, and to bee inued with all the priuiledges thereof. This appeareth by a like phrase vſed

Genefis

Genes 48. 16. where Jacob at his death blessing Josephs children hath these words : *Let my name be named on them, and the name of my fathers Abraham and Isaack*; that is, let them be all taken and reputed as my children. Now because this speech vsed by the Apostle is a sacramental phrase, wherein that is attributed to the signe which is proper to the thing signified.

These words are further to be explained on this manner : All yee that are baptized into Christ, that is, all ye that are ingrafted and set into the bodie of Christ, and haue receiued the sacrament of Baptisme as a seale and confirmation of this your infiiction and incorporatio, haue put on Christ, euen as men doe vse to put on a garment. The originall of this Metaphore I take it to be this : Those that were to be baptized in the Primitiue Church, being men of yeres, were wont to put off their cloathes going into the water, and when they came out of the water either to put on new cloathes, or the old garments as new, themselves being become new men: whereupon the Apostle speaking of regeneration, alludeth to this custome

in two places, Ephes. 4.23.24. Colos. 3.9.10. Further, Christ is here compared to a garment in two respects: first in respect of necessarie; secondly of ornament. For the first, the garment hath this necessarie vse to couer the nakednesse from the eyes of men, and to protect and preserue a man from the iniurie of the ayre and the weather, *viz.* from the extremitie of heate and cold. In like sort Christ is a couering to hide our nakednes from the sight of God, and a shelter to shroud and defend vs from the heate and tempest of the wrath and anger of God: and thus is Christ put on in iustification. For the second; as the garment doth adorne and beautifie a mans person, and doth not a little commend him and make him acceptable in the presence of men: even so Christ being put on in faith, doth adorne and i enrich our soules with divine and spirituall graces, making vs to appeare precious and beautefull in the sight of God; and thus is Christ put on in sanctification: so then the meaning is that those that by baptisme are ingrafted into Christ, are iustified and sanctified. And thus much shall suffice to haue spoken of the meaning

meaning of the words; now comewe to the vse : the which is manifold.

First, if baptisme be a sacrament of our incorporation into Christ, our dutie is to labour by all meanes in truth and indeed to be set into Christ: and to be made members of his bo-
die, that so we may answere our pro-
fession made in baptisme. Great is the
carelesnes of the world in this point :
all men that liue and are borne in the
Church, haue this benefit vouchsafed
them in the beginning of their daies,
to bee brought into the Church by
baptisme, and to be acknowledged as
true members thereof, but few there
are that labour for the inward bap-
tisme, represented and sealed by the
outward, to wit, to become the liuelie
mēbers of that mystical body, where-
of Christ is the head. I will therefore
vse some reasons as motives, to in-
duce and perswade vs to become
members of Christ: the first whereof
is this.

God of his infinite mercy and loue
in Jesus Christ hath vouchsafed vs
this honour in the beginning of our
daies, (whon we were no members of
Christ actually, but children of wrath
and heires of damnation) to call vs by
his

his owne name, setting (as it were) the stampe and scale of baptisme vpon vs, thereby as by a badge & cognizance not onely acknowledging vs for his, but distinguishing vs from the pagan, infidell and prophane companie of men in the world, thereby also solemnly admitting vs into þ Church, and endowing vs with all the priuileges thereot: if wee will not therefore bee wilfull contemnners and despisers of so great grace, and on our parts, as much as in vs lieth, make frustrate the holy ordinance of God, and preiudice that good which he meant and offered vnto vs in baptisme, let vs labour to be set and ingraffed into Christ.

Secondly, as it is no small priuledge for a man to be acknowledged for a member of this Church, and of Christ before hee bee; so is it a farre greater prerogatiue truly to bee implaned into him. Why so? because by this meanes thou hast fellowship and communion with Christ, not onely as he is man, but as he is God, and the second person in Trinitie, and by reason of him, with the Father and the holy Ghost: Now what a preuent and preheminence is this for a man,

man, being but dust and ashes, yea a
worine creeping and grouching vpon
the earth, to haue communion with
the most great and glorious God,
who is King and Lord of heauen and
earth?

Thirdly, this incorporation is the
ground and foundation of all those
benefits we haue in Christ: for hence
it is that whole Christ is made ours,
both in iustification & sanctification:
1. Cor. 1.30. *He of God is made vnto
vs wisedome, &c.*

Fourthly, hence it is that wee haue
title and interest vnto eternal life, and
are heires and fellow-heires with
Christ of his kingdome, and shall as
Kings reigne with him in glorie for
ever after this life.

Lastly, the very consideration of
our miserable estate by nature ought
to prick vs forward, and euен to con-
straine vs hereunto, which is this: The
image of God is defaced and almost
rased out in vs, and wee are vile and
deformed creatures in the sight of
God, more loathsome and odious vnto
him, then the dogge or toade is or
can be to vs; in our mindes full of ig-
norance and error, in our wils of con-
tumacie and rebellion, in our affe-
ctions

ctions of disorder, being alwaies prone to euill, & neuer to that which is good; in our consciences of guiltines, and in our memories of forgetfulness, in our words and deeds of manifold offences, in the whole man wee are fearfully thrall and in bondage to sinne and Satan, and vnto these corruptions and sinnes the punishment is answerable: for in our mindes wee are subiect to frenzies and madnesse in our consciences to horours and strange feares, in our bodies to aches, innumerable diseases and infirmities, in our goodes to losses, & in our names to ignominie and contempt, in the end of this life to death, and in the life to come to the second death, which is a separation of the whole man from the presence of God: If then this be the state of every man till he be in Christ, how doth it stand vs vpon to labour in this point aboue all things, that we may be true members of Christ? And that we may be incorporate into the bodie of Christ, three things must be practised.

First, wee must acknowledge our selues to bee no members of Christ, but limmes of the Diuell, vassals and bondslaves of Satan, firebrands of enuie,

hell, and members of the kingdome of darknesse, alienates and strangers from the Couenant and Church of God. In the third of *Matthew* none were baptized of *John*, but such as confessed their finnes.

We must in the next place be humbled, that is, bee heartily grieved and displeased with our selues for our finnes, purposing and resoluing by Gods grace neuer to returne to the practise of them, but hence forward to live in newnesse of life: For this cause *Johns* baptisme, *Mark*.1.4. is called the baptisme of repentance, because of the parties baptized (being men of yeares) was required a testification of their repentance, and their baptisme was a solemne profession thereof.

Thirdly, we must with humble and contrite hearts come vnto Christ; first, beginning to consider of the promises of the Gospell; then to hunger and thirst after them; and last of all, by faith to embrace and lay hold of them, *Matth*.11.28. But how may we come to Christ? only by faith: for so, belieueng and comming vnto Christ are put one for another, *Ioh*.6.35. For faith is the foote which carrieth and bringeth

bringeth vs vnto Christ, and being come to him, it is the hand whereby we receiue Christ, & the bond whereby wee are coupled vnto him, and made one with him.

Obiection.

If faith bee required to our ingrafting into Christ, to what vse serueth baptisme to Infants? who wanting actuall faith cannot be implanted into Christ, and therefore this Sacrement can bee no seale vnto them of their incorporation.

Solution.

Infants borne in the Church are of two sort; some reprobate, some elect. The former howsoeuer they haue the outward element conferred vnto them, and are charitablie reputed of the Church to appertaine vnto the Couenant, (it leauing secret iudgements vnto God) yet before God they are not in the Couenant: and therefore baptisme though in it selfe it bee the sacrament of incorporation, by reason of the institution of Christ, yet to them it is not, but becomes altogether vnprofitable, and turneth to their greater iudgement and condemnation, by reason of their abuse & prophanation of the holy ordinance of God. Elect Infants are also of two sorts; some die in their infancie, some

live

liue till they come to the yeates of discretion: as for the former they are ingrafted into Christ, not by any faith, (which they haue not, neither indeede can haue by reason of their age) but by a secret and vnspeakable working of the holy Ghost, uniting and coupling them vnto Christ, and applying vnto them the perfect obedience of Christ for their iustification from original sinne, and inwardly renewing them in the inward man, and repairing the image of God in them in holinesse and righteousness: for the latter wherof there is the greater question; Baptisme hath this present vse in them, it is a symball, and (as it were) a doore of their solemne entrance & admisiō into the Church of God, and for the time to come it is a seale and pledge vnto them of their certaine incorporation into the body of Christ. Thus much of the first vse.

Secondly, if by baptisme wee are ingrafted into Christ, then let vs walk as it becommeth the members of Christ. 2. Cor. 5.17. *If any man be in Christ, let him be a new creature, that is, renewed in his minde, in his thoughts, in his purposes, in his desires, in his affections, in his speeches,*
in

in his actions and whole conuer-
tione; let none of these fauour of the
flesh, but of the spirit: and why so?
because *All old things* (saith the A-
postle) *are past, and all things are be-*
come new: So likewise Galath.5.25.
If we live in the spirit, that is, if being
coupled vnto Christ, we be quickned
by his spirit in the inward man, then
let vs walke in the spirit, that is, let vs
bring foorth the fruites, and doe the
workes of the spirit, and not of the
flesh. If a man were called out of the
countrie to live in the citie, and made
one of the corporation, his name be-
ing registered in the Roles, and be en-
franchised and entituled to all the pri-
uiledges of a free Citizen, he would
shake off all his rude and rusticall be-
hauaviours, and carry himselfe and con-
uerse civilly as a Citizen; so likewise
wee being called out of this world,
that is, the corrupt stocke of mankind,
and set into Christ the true vine, our
dutie is to cast off all our worldly and
carnall behauaviours, and to carrie and
demeane our selues honestly, as it be-
commeth the members of Christ, be-
ing now made (as it were) free Ci-
zens of the kingdome of heauen.

Thirdly, if by baptisme we are in-
grafted

grafted into Christ, let vs endeouour
and vsual good meanes daily to grow
vp more and more with him in this
spirituall coniunction. The members
of the naturall bodie at the first are
but small and slender, but till they
grow in strength and receive daily
increase, till they come to their iust
quantitie: euен so, it is in the anysti-
call body of Christ, though at the first
we be but babes in Christ, yet by the
continuall vsage of the Word and Sa-
craments, and by prayer, meditation,
&c. wee must looke to receive conti-
nuall increase, growing from grace to
grace till we come to be tall & strong
men in Christ Iesus. The bence or
graffe that is set into a stocke and
doth not prosper and grow greater,
neither bearing leaſe, nor bringing
forth fruite, we iudge it to be a dead
and a rotten branch, and that worthi-
le, and that it liueth not by the sappe
and iuyce of the roote; semblablelie,
when as by baptisme wee are set into
Christ, and make no progresse or pro-
ceedings in knowledge, in faith, in
love, in zeale, in godliencesse, in obedi-
ence, it is an argument wee are but
dead branches, and are but only out-
wardly in appearance before men in-

grafted into Christ, and not truly
d
indeed before God.

Fourthly, here al parents are taught
their dutie, as the common care of all
is (which is commendable) by bap-
tisme to bring their children into the
Church, so when they come to yeres
(which is commonly neglected of al)
to instruct them touching the matter
and vse of baptisme, a maine & prin-
cipall point whereof is their indition
into Christ, labouring to bring them
to the sight and sense of their sinnes,
to repentance vnsainted for the same,
and consequently by the vse of the
Word and Sacraments to true fel-
lowship and communio with Christ.

Fifthly, heere is a matter of great
comfort vnto all that are fallen, or by
infirmitie, or otherwise have made
relapie in some or more grievous
sinnes: for when a man fallen shall
consider that baptisme is a signe and
seale of our perpetuall indition, and
indissoluble vniōn with Christ, in
which is granted a generall pardon
of all sins past, present and to come,
neuer to be repealed, because the Co-
uenant remaineth euer in force vnto
them that repent and obserue the co-
dition. *Esay 54. 10. The cōuenant of*

my peace shall not fail: he taketh him and comforteth himself in hope of fauour and mercie, if he returme vnto God by repenteance. For baptisme is like vnto a ship, out of which if a man shall be fallen into the sea, and shall but catch hold of a board to bring him to the ship, the Ryde will be ready to receive him: so if a man shall after his fall(having caught the board of repenteance) returne vnto baptisme, the Lord will be ready to receive him to mercie, and it will bee of force to save him.

Lastly, if baptisme bee the sacrament of our incorporation, then wee ought to honour it, to reverence and regard it as the holie ordinance of God, and by all meanes to testifie the same. And heere a common abuse commeth to be taxed and represton, when men depart foorth of the congregacion in the time of administration, thereby manifesting their contempt of the holy Sacrament, where as by their presence and decent behauiour they ought to testifie their reverence vnto the ordinance of God, and their joy for the adding of a member vnto the Church.

Hans put on Christ. Christ is put

on three waies. First in his merit: secondly in his efficacie, and thirdly in his example. For the first, Christ is put on in his merit, when as by faith his righteousness and meritorious obedience is applied vnto iustification and saluation: this is signed and sealed by the action of the Minister besprinkling the bodie of the partie baptized with water, thereby representing the blood of Christ, which being sprinkled vpon the soule by the hand of faith, purgeth and cleanseth it from all sinne, 1. Ioh. 1. 7. Our dutie therefore which we learne from hence is this, that we are to labour above all things to bee purged and washed in our consciences from sinne, that our hearts being purified by faith, wee might stand blameless and without fault before God. Acts 22. 16. *Ananias is brought in giuing this counsell vnto Paul; Arise (faith he) and be baptized, & wash away thy sins, &c.*

Secondly, Christ is put on in his efficacie, when as by the vertue and power of his death a man killeth and crucifieth the corruption of his nature, and by the power of his resurrection he reuiueth and is raised out of the graue of his sinne, to holinesse and

and newnes of life: this is also signed and sealed in our baptisme, and for that cause we are said, Rom. 6.3. to be baptizied into the death of Christ, because baptisme is the seale and sacrament of our mortification: neither of that only but of our viuification also, as may appeare Rom. 6.4. for we must be like fashioned vnto Christ, not onely in the similitude of his death, that as hee died for our sences, so we by the vertue of the same death should die vnto sinne, but also in the similitude of his resurrection, that as hee rose againe for our iustification, so wee by the vertue of the same should rise out of sinne vnto righteousness and holinesse of life. Our dutie is therefore to labours for spirituall regeneration, for so baptisme is termed by the Apostle, Titus 3.5. *the lader of the new birth, and renewing of the holy Ghost.* Hereunto Paul exhorteth, Ephes. 4. 32. 14. and Phil. 3.9. 10. alluding vnto baptisme.

Thirdly, Christ is put on in his example, when hee is made a paterne of all morall duties wherin hee hath gone before vs for imitation. Our dutie is here to denie our selues, to take vp our crosse and follow Christ in his

patience, in his meeknes, in his humilitie, in his loue, in his obedience: And vnto this putting on of Christ the Apostle exhorteth, Collof.3.12. 14.15. Now vnto this putting on of Christ in that manner, which I haue said, diuers and sundrie reasons and inducments may bee brought: the first is this.

Christ is here compared to a garment, which argueth that our nakednesse and filthinesse is apparent in the sight of God, before it bee covered therewith, and wee also exposed to all the plagues, and iudgements of God: If wee would therefore haue assurance of our iustification before God, and our acceptation of him vnto fauour and mercie, and our freedome & deliverance from the wrath and anger of God, let vs labour to put on Christ.

Secondly, in the knyting of these two together, our infiiction into Christ with our putting on of Christ we see that all that are truly ingrafted into Christ, they are iustified, sanctified, and walke in obedience vnto God. If therefore we would have any testimoni or argument to perswade vs, that wee are in Christ, wee must necessarily

cessarily put on Christ, for here these twaine are inseparably coupled together by the Apostle.

Thirdly, if wee shall not thus put on Christ we are not in him, and consequently baptisme is vnto vs a nullite and becommeth of none effect: for it is but as a scale set to a blanke, the Apostle saith *Circumcision verily profiteth not*, etc. But if thou be a transgressor of the law, thy circumcision is made vncircumcision; so baptisme loseth his grace in them that are not regenerate.

Rom.2.35.

Lastly, the consideration of our vow and promise so solemnly made in baptisme touching the renouncing of the Diuell, the world, the flesh, and the embracing and following of Christ and his truth ought to moue vs hereunto, vntill wee will become truce-breakers with God, and contemners of the couenant, vnto which wee are intituled in the beginning of our daies. Neither may wee please our selues in an outward profession that wee haue given vp our names vnto God in baptisme, and are acknowledged to be his, and liue in the Church, comming to heare Sermons, and to receive the Sacraments at

times appointed, but wee must pro-
ctede further to answere in truth and
in deede vnto our profession made in
baptisme: for it is not the washing
of the filth of the flesh by the mate-
riall element of water that doth com-
mend vs vnto God, but the stup-
lation of a good conscience
sanctified and purged
by the blood of
Christ.

FINIS.

O O O O O

A SERMON,

WHEREIN IS DECLARED THE NATURE OF THE

FEARE OF GOD.

PROV. 1.7.

The feare of Iehovah is the beginning of wisedome.

So omit the coherence of these words with the former, because it maketh not much for the further understanding or opening of this place, the words in themselves containe a briefe or summe of all the doctrine, and the ground of all those exhortations which are propounded in the 9. first Chapters of this booke: which is this, that the reverence of Iehovah is the chiefe wisedome, and the gate or entrance to all wisedome, according to which whosoever doth order and frame his life, may be justly called a wise man. In the words is contained a description of the feare of God by a double argument. The first

first is taken from the subiect, to wit, *Iehovah*, for 'about his Maiestie is this feare conuersant. The second taken from the nature of it, to wit, it is the principall-wisedome, or the very fountaine and headspring of all true wisedome,

For the better vnderstanding of the words, wee must remember that there is a three-fold feare mentioned in Scripture. The first is a naturall feare, which is occupied about some imminent euill and danger, which may either destroy, or grieue and annoy the treasure; so our Saviour Christ feared death. The second is a distrustfull feare, every where discommended in Scripture and disallowed, as 1. Joh. 4. perfect loue casteth out this feare of incredulitie. The third is a feare proceeding from faith as a fruite of it, in which sense we are to speake of it in this place, being that which here is commended unto vs: this is called the feare of *Iehovah*.

But here it will be demanded how God can be the object of feare, con sidering that feare is occupied about some future euill, and that not farre off, but imminent and no[n]e at hand, and

and no small euill, but so great an abomination is not able by his power either to resist, or to constraint and ouercomme it. Now God is goodnesse in himselfe, yea the chiefest good to bee desired: and earnestly sought after of all: and therefore to be feared of none. *ad 2. 1. 1.*
fear. The proper and direct object of fear is some euill, yet indirectly, and in the second place it respecteth the partie or person from whence the euill commeth; as hope first of all respecteth the good thing hoped for: and next, the person of whence this good thing is to be received: so the most direct and proper object of this fear is the displeasure of God, which is the onely euill to be feared and avoided of all men; and more indirectly and in the second place it is referred to God himselfe, and called the fear of *Iehovah*. *badin Job 22. 12.*

This fear proceeding from faith is said to be the chiefest wisdom, both because from hence as from a pure fountainaine proceedeth all true wisdom: and herein also consisteth the greatest part of spirituall and divine wisdom to reverende the true God.

Touching this fear, that we may with fruite consider and entreat of

it, foure things are to be learned: first, what it is; secondly, by what markes and notes it is knowne and discerned: thirdly, by what meanes it is obtained and kept: fourthly, by what arguments wee are to be induced to seeke after it and practise it. For the first, to begin with the acceptation and vse of the word, which in Scripture is manifold. First, it is put for God himselfe: Genes. 31. 53. *Iacob* sware by the feare of his father *Iacob*. Secondly, for his word and doctrine, Psal. 19. 9. The feare of the Lord is cleare, &c. Thirdly, generally for the whole worship of God, Psalm. 34. 9. *Jonah*. 1. 9. Fourthly, it is put for a speciall part of Gods worship, and signifieth this chaste & filiall feare, that feare whereby the wife feareth the husband, and the childe the father; which may bee thus described. It is a peculiar gift of the holie Ghost in the regenerate, whereby a man, being resolued particularly and effectually of Gods presence, standeth in awe to displease him, and endeuoureth to please him in all things.

First it is a gift, Esay 11. 2. Secondly, it is a peculiar gift to distinguish it from the common gifts of the Spirit,

as Prophecie, which is a gift to interprete and expound Scripture; illumination; a gift to practise a particular calling; a gift to bridle and moderate the affections; and temporarie faith: all which, with many others, bee in reprobates, and such as are destitute of the feare of God:

Thirdly, in the regenerate: and that is added for two causes: first, because vnregenerate and wicked men that live in their sinnes doe want this holy feare, Rom. 3.18, Psalm. 36.1. Secondly, to distinguish it from that feare which is in them. Now the difference consisteth in these 3. things:

First, the feare of the godly proceedeth from faith and loue of God, for he beleueth every word of God: The commanding word, and therfore feareth to transgresse euen because of the authoritie of the commandement: The promising word, and therefore feareth lest through vnthankfulness and disobedience hee should deprive himselfe of the vse and fruite of the promise: and the threatening word, and therefore feareth lest hee should incurre the danger of Gods wrath, & curse denounced against the breakers of his law. Againe, because hee loueth

loueth God, therefore hee feareth to offend him, and by sinne to diuide and separate himselfe from him. Contrariwise, the feare of the wicked proceedeth from distrust, for he only setting before him the consideration of the curse, the iudgements of God due vnto him, hell, death, and damnation, vitterly despaireth of mercie, and his conscience, by the assistance of the holy Ghost, applying the curse, is ouerwhelmed with excessive feare, and plunged into the gulf of desperation and destruction. Againe, it proceedeth of covetous selfeloue, wherby he loueth his owne welfare, his present and future good estate, his own pleasures and lusts, and abhorreth every thing that may crosse him in them. Lastly, of the hatred of God; for this is his damnable disposition that hee wisheth there were no God, the law were no law, sinne were not sinne, that he might still haue to the practise of his lusts without checke or controlement.

3

They differ in the obiect: The feare of the godly is conuersant about *maxim culpa*, and the offence of Gods Maiestie principally, holding that to be the greatest euill: and lesse principally

pally and in the second place, about the *malum pene*, and Gods wrath: for this is the ingenuus disposition of the childe of God, that though there were no hell or punishment for euill doers, yet would he shun and auoide sinne for it selfe, because God abhorreth it. The feare of the wicked is occupied about *malum pene* alone, therefore it is indeede a seruile and slauish feare, and if there were no punishment for sinne he would never feare, and the more he is punished the more he rebelleth.

In the effect: the former causeth a man to goe vnto God, and to seeke comfort from him alone, yea though he shew himselfe an enemie, and as it were a persecutor in all reason, as to *Job*: the latter causeth a man to flee from God, and to runne away from him, and to fret and fume against him; and in one word, the one hath hope of comfort with it, the other hath none. The difference further may bee illustrated by this comparison: The feare of the godly is like the feare of the chaste Matrone, who feareth her husband being present lest hee should depart from her, lest hee should diminish his affectionate loue toward

toward her, and by any offence on her part haue his minde alienated from her: Contrariwise, the feare of the wicked is like to that of the strumpet and adulterous wife, who feareth her husband absent, lest he should returne, and present, lest bee should know and be made priuie to her wicked and vncighthly practises.

Whereby a man being resolued particularly, &c. This resolution is the ground of the feare of God: now it necessarily presupposeth an apprehension or conceiving of God in the minde; which how it may be, (seeing God is infinit and incomprehensible, and therefore cannot bee compassed within the narrow & staight bounds of humane reason and capacitie) it may be demanded.

Answe. God is not conceiuied of vs as he is in his owne nature, neither yet by negation, or analogie, but as he hath revealed himselfe in his word and creatures. God hath revealed himselfe in his word to be holy, wise, good, iust, mercifull, infinite, omnipotent: therfore the minde of man conceiueth him to be holy, &c. God hath revealed himselfe in his creatures to be great, mighty, terrible, a God full of

of power, glorie, and Maiestie: there-
fore the minde of man conceiueth
him to be so. This apprehension bree-
deth a resolution of Gods presence
in the minde; but valesse it be further
settled in the heart and conscience it is
vnprofitable: and therefore I adde it
must bee particular: not onely that
whereby a man is perswaded gene-
rally that God seeth and knoweth all
things, and is present at all mens ac-
tions, but also effectually, such as stri-
keth the heart with an holy seuerence
in regard of Gods Maiestie. Where-
of there be two effects: first an awe,
which is two-fold: First in respect of
sinne, whereunto *David* exhorteth
Sauls Courtiers, Psal.4.4. An exam-
ple whereof wee haue in *Joseph*, who
being sollicited vnto folly by *Potip-
phars* wife, was hereby restrained,
Genes.19.9. Secondly, in regard of
punishment or chastisement, either
present, whereunto *Peter* exhorteth,
1.Pet.5.6. Examples whereof wee
haue in *Ely*, 1.Sam.3.18. and in *Da-
vid*, 2.Sam.16.10. Psal.39.9. and in
Job, Job 1.21. Or future, when a man
feareth to sin because of Gods threat-
nings, which euē the childe of God
ought to dread: for the naturall child

scareth not only the offence of the fa-
ther, but even the rod also and whip.
But is not this a seruile feare? No-
thing lesse: this feare is good, and a
part of that filiall feare whereby wee
worship God in this life, as appeareth
by these reasons. First, it is the gift of
God, Esay 11. 2. Icrem. 32. 40. Se-
condly, it is commended vnto vs in
Scripture; both by precept, Leuit. 19.
14. which is a morall precept, and
Matth. 10. 28. and by practise; in the
example of *Iehosbaphat*, 2. Chron. 20.
3. of *Iosias*, 2. King. 21. 13. in the Pro-
phet *Habakkuk*, Hab. 3. 16. in *Danid*,
Psal. 119. 120. in *Job*, Job. 31. 23. and
in Christ: who though hee naturally
feared death, yet had a further feare
by reason of the horrible wrath of
God to bee sustained for the sinne of
man: and therefore the Apostle saith,
Hebr. 5. 7. that hee was heard in that
which hee feared. Thirdly, it is a
meanes to escape the wrath of God,
as ye may see, Hab. 3. 16. Fourthly, it
becommeth not vs to be secure when
God shewes himselfe to bee terrible
and fearefull in his workes or judge-
ments. And if God be to be feared,
why not his wrath? and if hee would
haue vs to feare the sword of the Ma-
gistrate,

gistrate, why not his owne? confide-
ting that the sword of the Magistrate
is his owne sword. And why doth
God threaten so many plagues even
to his children, but to this end that
they might feare them? And if it dis-
please God that we are senselesse, and
not grieved and moued when hee
doth afflict vs, Ierem. 5.3. doth it not
also displease him that wee doe not
feare when he threateneth? Yea what
father or person in authoritie above
other is there among men, that doth
not loue to haue his threats feared of
his children and inferiours? Fifthly,
this feare is very many waies profit-
able and necessarie: for first it expel-
leth the contempt of God and the se-
curitie of the flesh, even in the rege-
nerate, and makes them tractable and
pliable, and prompt to doe the will of
God: and hence it is that the Lord
doth often exercise his children with
legall terrors and feares, that they
might bee the more humbled, and so
made the more willing to obey. An
example of this we haue in *Paul*, who
by reason of those feares in his first
conuersio, wherwith he was strange-
ly smitten and astonied, was greatly
cast downe, and became farre more

prompt to obey God. And this is confirmed by the contrarie : for what is the cause why Atheists, Epicures, and prophane wretches, doe sinne without all shame and regard of common honestie ? but that they haue cast out of their hearts all feare of God, and al consideration of his iudgements, that they might more freely without all checke wallow in the mire of their carnall pleasures, and bathe and refresh themselves in their vile and beastly sinnes.

2 The second effect is an endeuour to please him : To this the Lord exhorteth *Abraham*, Genes. 17.1. and examples hereof we haue in *Enoch*, Genes. 3. and *Noah*, Genes. 6. who both of them receiued this testimonie that they walked with God : that is, as in his presence. For when a man considereth that God seeth his heart, and knoweth all his thoughts, then hee laboureth to auoide dissembling, and to be vpright. The vse of this sermoneth to condemne the practise of most men : for who almoft is perswaded of Gods presence ? God seeth vs, but we doe not espie him : who standeth in awe of him, but vpon euery occasion yeeldeth vnto sinne ? who is patient ?

tient? who studieth to please & glori-
fie God? howsoeuer many professe
the same outwardly.

Now that we may not deceive our
selues in this matter, there be certaine
markes whereby this true feare of
God may bee discerned: which bee
these.

First, when a man setteth himselfe
in Gods presence, wheresoeuer hee
become, or whatsoeuer hee is about,
after the example of *David*, Psal.16.8
whereof follow many notable effects.

First, if a man bee in companie hee
will obserue and vse the opportuni-
ties of doing and receiving good: if
he speake, he will speake wisely, and
guide his words with discretion, or
else be silent: yea he will obserue the
occasions and seasons of speaking and
keeping silence, and his outward car-
riage will be graue, moderate, decent,
sober; not only inoffensiu, but pro-
fitable to edification. If hee be to doe
any part of Gods worship either pri-
uate or publike, hee will doe it with
reuerence, with care to gloriſe God,
to profit others and himselfe: if hee be
about any worke of his calling, hee
wil doe it faithfully, fincerely, and di-
ligently: if about any morall duty of

loue vnto men, hee will performe it willingly, and cheerfully, and in an holy manner.

2

To make conscience of all sinne, Prou. 14. 16 and of moral obedience. Now to make conscience of sinne, is, when a man in consideration of Gods presence and commandement, abstaineth from sinne euē then when he is strongly tempted thereunto: as Ioseph did: for otherwise not euery abstaining from sin is by and by a signe of the true feare of God. But to this three things be required: first, a godly iealousie and suspition ouer a mans selfe, lest by sinne he should fall from God; and good reason, because of that domesticall and inbred enemy of deceit, which is deeplē fixed in euery mans heart by nature, Iere. 17. 9. Secondly, a continuall care and watchfulnes ouer the heart and life, and ouer all the members of the bo-die, and the senses, that they be no instruments either to occasion or begin, or to execute sinne, commended vnto vs, Prou. 4. 23. Thirdly, a prudence not only to foresee the occasions, sleights, and deceits of the spirituall enemy, and carefully to prevent them; but to furnish a man with spirituall

spirituall armour out of the word of God against all assayes. Againe, a man must make conscience not onely of outward publick sinnes, whereof the world crieth shame : but of secret sins which he might commit without the knowledge of any; yea, of the inward and secret conceits of the heart, as /oseph, who might haue done the euill to which he was sollicited secretly, so that no man should haue knowne it, but euen then the feare of God withheld him. So also Prou.8.13. Job 31. 23. Againe, there is this conscience of morall obedience : for these two be alwaies coupled together : Eccles.13. 13. Pro.14.2. Psal.112.1. Acts 10.35.

To feare at the hearing of Gods judgements threatened in his word, or executed in the world. Essay 66.5. Heare the word of God, yee that tremble at his word. And the Prophet *Habakkuk* 3. 16. said, that when he heard Gods threatnings, hee feared, and his belly trembled, and rotteness entered into his bones, and hee was wonderfully dismayed and terrified. And to bee silent and wonder at the remembrance of the judgements of God, as did *Aaron*, who held his peace when his two

3

sons were destroyed by fire from the Lord, Leu. 10.3. and to be prouoked by them to repentance, which is the right vse of al his judgments, they being reall sermons, which vse our Saviour teacheth vs, Luk. 13.3.

4

To feare God more then men: that is, to be more afraid of the displeasure of God then of men; and therefore to preserre obediēce vnto his commandements before mans, as did the Hebrew Midwiues, Exod. 1.17. and the Apostles, Acts 5.29. and to dread more the shame which God can bring vpon vs, then the shame of men: for the shame of men is but losse of credit and good name, whereas the other is everlasting confusion. Let no man therefore be afraid in the cause of God and of religion to vndergoe ignomynie, for such a one the Lord honoureteth. Contrariwise, if he be ashamed to professe Christ heere, then let him know hee is destitute of the feare of God, and Christ will bee ashamed of him.

5

Humilitie: for these two are ioyned together, and haue one reward assigned vnto them, Proi. 22.4. the reward of humilitie, and of the feare of God is riches, glory and life.

Desire

Desire of knowledge: these two 6. are also combined, Esay 11.2. and euen as the naturall child is desirous to know his fathers will that he migh obey it, and please him, lest happily hee might through ignorance transgresse; euen so the true feare of God carrieth with it desire and endeour to know his will and commandements.

Hauing shewed both what this holy feare is, and which bee the markes and signes thereof, it followeth now that wee speake of the third generall things propounded, namelie, the meanes of obtaining this grace, and of bringing our harts vnto a true feare of God: which be these.

First, meditation and serious consideration of God, and that, first of his authoritie, rule, and absolute dominion ouer all things, which ought to strike a retterence into all; euen as Princes, Magistrates, and Superiours, are feared for their authority. Secondly, of the glorie, maiestie, and sublimtie of God, who is aboue al creatures; nay, in whose presence the Angels are not pure, Esay 8.2. and the Sunne is darkenes, and at whose beckit all creatures are subiect as his hoste and armie, to execute his will. Thirdly, the base-

basenes of man, both in respect of his weakenes, (who is not able to stand before God and to behold his presence, no more then the brittle glasse to hold strong liquor: and therefore the Apostle saith that flesh and blood cannot inherit the kingdome of heauen, and that this corruptible must put on incorruption before it can enter into glorie) and as also in regard of sin, the conscience and guilt wherof maketh a man afraid, and ashamed to come neare to God, as may appeare in *Adam*, Genes.3. who after his fall, being ashamed of Gods presence, sewed fig tree leaves together and made aprons to couer his nakednesse, and if it were possible to hide it from God. And *Moses*, Exod.3.6. and *Peter*, Luk.5.8. Fourthly, of the omnipotencie of God, who is able even with the breath of his nostrils to consume and bring to nought all that rebell against him. Fifthly, of his justice, judgements, and mercie. Lastly, of his omnipresence, and of his omniscience.

Secondly; earnest prayer for this grace especially: for that is the conduit pipe to conney this and all other graces into the hearts of Gods children.

dren. David praied for this grace particularly, Psal. 86. 11. and God gaue it him; for he testifieth of himselfe that his flesh trembled for feare of Gods iudgements. God hath also promised to bestow it vpon his children, Ieremie 32. 40.

Thirdly, the deniall of our selues, especially of our fleshly wisedome. Prou. 3. 7. *Be not wise in thine owne eyes: feare the Lord, and depart from evill.*

Come we now to the fourth point, which is the motiues wherby wee may be persuaded to setke after this heauenly grace: and they be these.

First, the commandement of God: which wee haue in many places of Scripture, and among others in these: Eccles. 12. 13. Psal. 94. 9. Secondly, the examples of holy men that haue herein gone before vs, as of ~~Abraham~~, Gen. 32. 22. of Jacob, and Iacob, Genes. 31. 42. and 53. of Joseph, Genes. 39. 9. of David, 1. Chron. 13. 12. of Job, 1. 1. of Simeon, Luke 2. 25. of Cornelius, Acts 10. 2.

Thirdly, the large promises which God hath made to this grace, of good things both spirituall and temporall. First spirituall blessings, and they are many:

many : as first illumination and vnderstanding of the scriptures, Psal. 33. 14. Then obedience, and grace to liue well, Psal. 35. 12. The loue and fauour of God, Psal. 103. 17. life eternall, Prou. 22. 4. Prou. 19. 23. and happiness, Psal. 112. 1. Prou. 38. 14. Secondly, for temporall good things: God hath promised to them that feare him prosperitie, Psal. 34. 9. 10. Psal. 112. 3. Glorie and honour, Proverbs 22. 4. A good condition of life, together with the continuance of the same, and immunitie from euill, Prou. 19. 23. long life on earth and length of daies, Prou. 30. 27. The blessing of children and posteritie, Psal. 112. 2. Psalme 25. 13. Protection from dangers, Psal. 33. 18. 19. All which good promises haue bin fulfilled in *Abraham, Danie, and their posteritie*. And if at any time these temporall promises are not performed vnto vs, yet is not God false of his word, because these promises and the like must alwaies be vnderstood with the exception of the croſſe. Yea in one word, God hath promised to them which haue this grace, all good things both temporal and spiritual; as Psal. 35. 13. His soule shall dwell at ease; that is, be

be replenished with all blessings.

Fourthly, let vs remember the exceeding great profits and commodities which attend vpon this feare of God: It teacheth a man to obserue the golden rule of mediocrity in euery estate of life, Eccles. 7.20.21. It restraineth and hindreth vs from sinnes, Prou. 14.2.16. Job. 1.1. It giueth true and iuincible fortitude in the midſt of the greatest dangers, Psal. 112.7. Exod. 18.21. Men of courage, & fearing God, theſe two are ioyned together. An example whereof we haue in *Eliſha*, 2. King. 6.16. and in *Heraſkiab*, 2. Chron. 32. 7. and in the Martyrs, who haue despiled the threatnings of Tyrants, and haue remained vndaunted in the midſt of the flames: whereupon *David* grounded his courage, Psal. 27.2. Psal. 46.1.2.3. It is the way to true wisedome, Prou. 1.7. Now all men desire to be esteemeſt wise.

Fifthly, let vs call to minde the threatnings which God hath denounced againſt them which feare him not, Deut. 28.58.59. and againſt ſecuritie, Deut. 29.19.20.

Lastly, let vs conſider how dangerous the estate of a ſecure man is, which chieflie appeareth in theſe three

three things: first, a secure man deuoid of the feare of God, goes downe suddenly to hell, before he be aware, or can thinke of his miserie, as *Nabal* died liked a stone, and as they in the daies of *Noe*, *Marth.* 24. and *Luk.* 27. euen whilst they were eating and drinking and making merrie, were ouerwhelmed in the flood; so shall it be with the secure man. Secondly, he that feareth not God is very farre from true repentance; for not knowing his disease and wretched estate, he never dreames of a remedy. Thirdly, the longer he liues, the more he increaseth his iudgement: as it is evident, *Ro-*
man. 2. 5.

FINIS.

26 JY 66

Who shrugg'd vnbirthed, in the open, wide,
Cold,starving desart of man's wofull state,
Amid'it fell monstres, sic on eu'ry side :
As head-strong Lust, huge Pride and ougly Hate,
Toade-tonged Slaunders, greedie Covetise,
Dish'ly Prophaneness, tyrannizing Feare,
Wide-mouth'd despairing and that Cocatrice
Which deadly poi'neth all that commeth neere.

Who neere the brinke of that vnbocom'd pit
Of mazing horror, on the bleakster shore,
All nak'd and shudd'ring, doest forsaken sic,
Hal'd by hell Porter to that dismal doore.

Who art bedrinkled with the droppes that fall
Of wrath and anger, from th' offended God,
Threatning more tempests & worse stornes that shal
O'whelme thee grooueling, with their furious load.

Haſt hither : hide thee vnder this new rooſe,
Newbowſe hath framed for thy ſure behoofe,
No ſtud is here, nor ſpar of any wood
Of ſpoongy Sallow, or the ſappie ſhell,
Of crumblng shrublings, but what's ſieme and good:
As Oake of Balſhan and the Cedar Dele,
And ſeaſned heart of Shirtum, and ſach ſtuffe
Which God's wide forreſt, ſacred Lebanon,
The holy Bible hath and yeelds inough,
To build ſafe refuge for each out-craft one,

Who void of harbour ſtrayes and wanders wide.
For want of homeſtead, or a place t'abide.
Gods ſure *Election* as foundation stands,
Gods Feare as ſtrongeſt pillar beares vp all
The laſting building. *Baptisme* is the band
That ioyntes each rafter to his principall.
Baptisme the badge which beauiteth the ſame.
With glorious vaniſh white * *Christis righteousſeſſe*,
A rooſe immortall, thelers all the frame
From dint of ſtornes and thunders eagerneſſe.

Here's Gods *Election*. Here's Gods Feare. Here is
Baptisme the ioy of Christians. Here is plaine
Christis perfect *Goodneſſe*, covering our amifts;
Which who once gets ſtrall ſwear loſt againe.

Who then art wandring and would'ſt find a ſtay :
Who art vncou'red and would'ſt hide thy blaſme :
Who haſt no refuge for a ſtormy day :
Who ſeelt thy death but can'ſt not ſhun the ſame:
Haſte hither : hide thee vnder this new rooſe,
Newbowſe hath framed for thy ſure behoofe,

* This bath refe-
rence is to a ſermon of
his teaching the
doctrine of Inſtitu-
tion printed An-
no 1612.

R Eader sif weightie trach, with iudgements sound,
 In method most distind, and order cleare,
 Frō heavenly hart which did with grace abound,
 In stile so plaine as to be wished were,
 If so greate worth as is but rarely found,
 May give content, or please, all this is here :
 If other things thou seekest, seeke else where.

Line little booke, and bong in price remaine :
 Preferue alue thine Authors memorie :
 Be to his friends in stead of picture plaine,
 Where, nor his face, but they his soule may see :
 And reading, freshly call to mind againe,
 What grace, what speech, what spirit, once had bee,
 Too good(if God saw good) so soone to dye.

Dan. Heylet.

26.JY 66

